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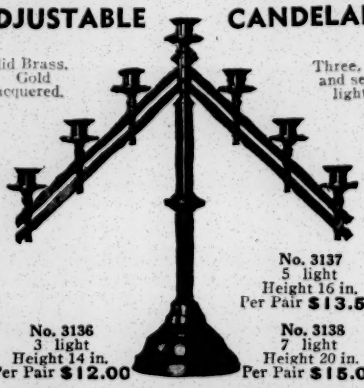

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THE ECCLESIASTICAL REVIEW

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THE YEAR AND ITS PARTS.

Some Notes on the Breviary Calendar.

AS THE RESURRECTION is the central dogma of Christianity, so is Easter the central point of the ecclesiastical calendar. The problem therefore of setting out year by year the Church's ordo of movable feasts must naturally begin with the date of Easter. In the introduction to the Breviary (*pars hiemalis*) and Missal we are given the basis and to some extent the method of determining the date on which Easter in any year shall fall. But the astronomical data given are necessarily somewhat brief; it is thus not very easy from what is said to use the two tables provided at the end of the introduction.

Probably for this reason, and perhaps too because the subject looks a little difficult, many of the clergy just glance at the introduction and take it "as read". Besides, it may seem unnecessary even to read it, as it is the duty of the diocesan calendarist to provide the requisite data in the year's ordo.

But the subject is not really difficult; it needs no higher mathematics; it is not uninteresting, and occasions may, and do, arise where the "Tabella temporaria" in the Breviary does not go back (or forward) enough for our purpose.

The aim of this article is to show how simple it is to calculate the date of Easter for any year in the Christian era, and as a consequence how simply one may ascertain the day of the week of any given date.

The first legislation in regard to Easter we find in the Church's history was laid down at the Council of Nicea. The early Church took over the Julian Calendar, followed the Jewish use of the week and, to some extent, of the month. But

there arose differences of usage in fixing the day of Easter; to end this discord tradition has it that a rule was fixed at Nicea (A. D. 325).

The Introduction—"De festis mobilibus"—says that "according to the decree of the Council Easter was to be kept on the Sunday which immediately follows the XIV day of the moon of the first month (that is called the first month among the Jews, the XIV day of which falls either on the day of the Vernal Equinox or next follows it)." In A. D. 325 the Vernal Equinox fell on 21 March.

From this legislation it follows that:

1. Easter is an *annual* feast: therefore, the tropical year (i. e. the sun's motion) has to be considered.

2. It is regulated by the XIV day of the *moon* following the Vernal Equinox: therefore the equinoctial moon has to be considered.

3. It is to be kept on a Sunday: therefore the arbitrary division of the *week* has to be considered.

These three terms of the Calendar, the year, the month, and the week, are incommensurable and hence it is that with lapse of time errors crept in, reform was needed and a new method of calculation was fixed.

The astronomical data may here be given. The exact length of the year, as we now know it, is 365.24219 ± 00001 days. The Breviary says "aliqua minuta" are deficient to make up exactly 365¼ days. The above fraction of a day is 5 hours, 48 minutes 46 seconds nearly. Thus the deficiency is 11 minutes 14 seconds (or 674 seconds).

The length of the synodic month is 29.5305879 . . . days. It is clear that, along with the number 7 for the days of the week, we have thus a series of three numbers which are incommensurable. Subsequently we shall see how ingeniously and satisfactorily these numbers were dealt with in the Reform of the Calendar under Pope Gregory XIII.

The Julian Calendar.

There are two Easter tables in the Breviary, the first, "Tabula paschalis antiqua reformata," applies to the Julian Calendar and was in use till October, 1582. For fixing Easter we need only three of the columns on the table, namely the

first, the third and the sixth; that is, if we know the Golden Number and the Sunday Letter of any of the years, till 1582, we can read off from the table in the sixth column the date of Easter. The terms need however an explanation. The Breviary tells us a little but not quite enough.

THE GOLDEN NUMBER.

Meton, an Athenian astronomer, about 432 B. C. made the discovery that 19 years are equal to 235 lunations or 6940 days. The equality is not absolutely exact, but the difference is very small. This discovery enabled the Greeks to set out their calendar of feasts, which were regulated by the moon, and a series of 19 years was drawn up and the position any year occupied in the cycle was indicated by its number. It is said that the discovery was felt to be so important that the table was inscribed in letters of gold. The meaning of the discovery was that in each 19th year the sun and moon return to the same relative places in the heavens, and the new and full moons fall on the same days of the month, and almost at the same hours. Thus, the year and the month are brought into some kind of relationship.

The Breviary gives us the rule for calculating the Golden Number of any year. Denys the Little, of whose work we shall speak later, computed that a Metonic cycle had begun the year before A. D. 1; thus A. D. 1 would have as its golden number the figure 2. Hence the rule of the Breviary: add 1 to the number of the year, divide this number by 19 and the remainder is the G. N.

THE SUNDAY LETTER.

If one turns to the Calendar in the Breviary or Missal one will find in the second column (L. D.) by 1 Jan. the letter A, by the 2nd B, and so on throughout the whole year the series of letters A-G repeated and 31 December has the letter A as on 1 January. The use of the letter is this: if I January, whose letter is A, is a Sunday, every other date throughout which has the letter A is also a Sunday. Similarly, if the Sunday letter for a year were, for example, G, every date marked with a G will be a Sunday: and in such a year 1 January would be a Monday.

Denys the Little calculated that the Sunday Letter for the year A. D. 1 was B. We could thus find out the Sunday letter for a year by a simple division by 7, except for the fact that the insertion for a leap day every fourth year upsets the order and we have thus a cycle of 7x4 or 28 years. This cycle is called the Solar cycle of 28 years. Denys the Little calculated that the year A. D. 1 occupies the position 10 in the Solar cycle.

Dionysuis Exiguus or Denys the Little, a Scythian abbot at Rome, is the author of the method of reckoning called the Era of the Incarnation or the Christian Era. In 525 (or 533) this monk drew up a table which fixed the dates of the feasts for a thousand years. Instead of following the old Roman way of reckoning "ab urbe condita," he took as the starting-point for the Christian Calendar the traditional date for the birth of Christ, 25 December A. U. C. 753. He commenced his year, however, from 1 January which immediately followed. This was 1 January A. D. 1. (Our Lord was thus born 25 December B. C. 1.) Previous to the Council of Nicea there had been difficulties over the Paschal question: but the decree of the Council removed these by legislation as to the exact day on which Easter was to be observed everywhere throughout the Church. The method of determining the day however was not enjoined. During subsequent centuries the 84-year Roman cycle and 19-year Alexandrine cycle gave rise to conflicting dates on various occasions. The difficulty was generally solved by Rome's acceptance of the better astronomical knowledge of Alexandria. The table made out by Denys the Little won general acceptance and continued in use for upward of a thousand years. Had it not contained certain small, but fundamental errors, it might have continued longer. Before going into the question of these errors and the consequent correction which became imperative, we give the method of using this table and so calculating Easter for any year till 1582.

METHOD OF CALCULATION.

We have seen that we need to know the Golden Number and the Dominical Letter. We set these out as formulae usually are set out

$$\text{G. N.} = \frac{\text{year} + 1}{19} \text{ r.} \qquad (1)$$

(N. B. It is remainders which we shall always require.)

$$\text{L. D.} = \frac{\text{year} + \frac{\text{year}}{4} + 4}{7} \text{ r.} \qquad (2)$$

Let us apply this. Suppose we require the Easter date of A. D. 625.

$$\frac{625 + 1}{19} \text{ has as remainder 18.} \qquad (1)$$

$$625 + \frac{625}{4} + 4 = \frac{785}{7} = 1. \qquad (2)$$

According to the remainders we have this series of letters

	or by subtraction	
1 = F		7–1 = 6 = F
2 = E		7–2 = 5 = E
3 = D		7–3 = 4 = D
4 = C		7–4 = 3 = C
5 = B		7–5 = 2 = B
6 = A		7–6 = 1 = A
7 (or O) = G		7 = 0 = G

The series need not be remembered, however; for one will notice that if the number obtained as remainder by the formula is subtracted from 7, it gives the number of the letters of the alphabet.

We thus have learned that for the year A. D. 625, the Golden Number is 18 and the Sunday Letter is F. Using the Table, find under Aur. Num. the figure 18; on the same line we find under Litera Dom. the letter D; pass on down that column till the letter F is reached; on that same line under Pascha we find 31 March, and that was the date of Easter that year.

We will take another example (it needs just a little practice to follow the method readily), omitting the explanations.

Required Easter Day 1066.

$$\text{G. N.} = \frac{1066 + 1}{19} = 3$$

$$\text{L. D.} = \frac{1066 + \frac{1066}{4} + 4}{7} = 6. \qquad 7–6 = 1 = \text{A}$$

A. N. 3 brings us to E; following down to the A below we find that against A stands the date 16 April and that was the date of Easter that year.

THE ACCUMULATING ERRORS OF THE JULIAN CALENDAR.

The Julian Calendar assumed the length of the year as 365.25 days, whereas the true figure is 365.2422 days. This difference, as we have stated, amounts to 11 minutes 14 seconds. From the neglect of these minutes, as the Breviary points out, with lapse of time the error mounted up until it reached 10 days and was thus the reason why the Vernal Equinox anticipated the date fixed at the Council of Nicea (21 March) and fell on 11 March in 1582, when the reform was made.

This may be shown thus. There are 86400 seconds in a day, the amount of the error, as given above, in the year is 674 seconds. The error will accordingly amount to a day in $\frac{86400}{674}$ years = 128.1 years. From A. D. 325 to A. D. 1582 = 1257 years. The error is thus the 10 days mentioned in the Breviary by which the Vernal Equinox had changed its date.

There was also a small error in regard to the moon's period, but the effect of this may for the moment be neglected.

For some time after the method of reckoning introduced by Denys the Little had been in use, no reference seems to have been made to the error left in the calendar. Denys, as we have said, made out a table to carry on for a thousand years or more. In doing this he combined the Metonic cycle of 19 years with a solar cycle of 28 years: this gave a great cycle of 19x28, or 532 years, after which period the cycle would recur again, and, but for the error of which we are speaking, continue in perpetuity.

But already the Venerable Bede about 730 noticed that the Equinox occurred three days too early. John de Sacrobosco (*De Anni Ratione*) and Roger Bacon (*De Reformatione Calendarii,* which though never published was sent to the Pope) both note the still growing error. In the fourteenth century the extent of the discrepancy between the true moon and the calendar moon, and between the true Vernal Equinox and the calendar Vernal Equinox had become so manifest that projects of reform began to be mooted. In 1474, Pope Sixtus IV invited Joannes Müller of Königsberg (better known as Regiomontanus), the most celebrated astronomer of his day to superintend the reconstruction of the calendar, but his premature death postponed the work. However, reform was in the air

and various books appeared on the subject, notably by Stöffler, Albert Pighius, John Schöner, Lucas Gauricus. The real originator of reform proved to be a Neapolitan physician and astronomer, Luigi Lulio Ghiraldi, generally known as Aloysius Lillius. He died, however, before his scheme was perfected.

The Gregorian Reform.

It was then that Gregory XIII put the work into the hands of the German Jesuit mathematician Christopher Clau (not Schlüssel, as is often said), who is universally known by his latinized name Clavius. His method and scheme are expounded in a folio of 600 pages, of which 400 are tables: its title is *Romani Calendarii a Gregorio XIII Pontifice Maximo restituti Explicatio.* It is ample and thorough and manifests wonderful ingenuity in unraveling the extraordinarily complex problems. The reformed calendar is now universally accepted and will last (with a suggested modification every 400th year) for many thousand years.

His work was to eliminate the errors of the past, and to prevent their recurrence in the figures. The Reform accordingly determined:

1. That 1 January was to be New Year's Day. Hitherto various dates had commenced the year; for instance, the Circumcision, Epiphany, the Annunciation, Christmas Day.

2. That the day of the Equinox was to be brought back to the position it occupied at the time of the Council of Nicea, namely, 21 March.

3. That the average year was, by a correction to be brought to its true length, viz. 365.2425 days. This correction is called the Solar Correction. (It should be noted that this value of the length of the year is that accepted by Lillius, who derived it from the observations of Copernicus, and without doubt was the most accurate value then known.)

4. That the relation of the month to the year was to be brought more nearly to its true value than was given by the Metonic cycle. For this a correction, called the Lunar Correction, was to be introduced.

A decree made the first and second operative. It was determined that the 10 days which followed 4 October, 1582, should be omitted and the day next following was 15 October.

No. 3, the solar correction, was thus made. We have seen that the "aliqua minuta" difference between the Julian year and the true year gives an error of a day in just over 128 years. Clavius took the value of the year as calculated by Copernicus and this is about 30 seconds too great. This would make the error to be one day in somewhat over 133 years, or three days in 400 years. Hence the rule was made that three leap years should be suppressed in four centuries; only those century years were to be leap years which are divisible by 400 A. D. 1600 and 2000 are leap years, but 1700, 1800, and 1900 are not. The decree continued that this method "intercalendi Bissextem diem . . . *perpetuo* conservaretur". Before leaving this point we may remark that the astronomer Sir. J. Herschel was one of the first to draw attention to the small error still left in from this wrong value of the year. The error amounts to a day in 3524 years. He suggests that the year 4000 and successive multiples should suppress their leap-day. This would reduce the error to a day in about 28,000 years.

In order to bring about the Lunar Correction, Clavius introduced a new element into the calendar computation of Easter, viz. the Epact. The word really means "brought or carried forward." The lunar month averages about 29½ days, 12 lunar months are thus 354 days. There are therefore 11 days as a remainder to be carried forward". If there is a new moon on 1 January of a year, the moon would be 11 days old on 1 January of the next year, or, as would be said in the Calendar, Epact XI. The Epact for 1934 is XIV; that is, the moon was fourteen days old on New Year's day, 1934.

Clavius saw that it was impossible to predict accurately the position of the moon for all time; so he adopted the simple expedient of making a fictitious moon for the longitude of Rome the movements of which should keep, within reasonable limits, near to the movement of the actual moon. This is an interesting anticipation of our mean solar time which is regulated by the movement not of the real, but of a fictitious sun. His calendar or ecclesiastical moon "should be so arranged that the 14th days of those moons, reckoning from the day of New Moon inclusive, should not fall two or more days before the mean full moon, but only one day or else on the very day itself, or not long after. We have taken pains that in our

cycle the new moons should follow the real new moons, so that the 14th day of the moon should fall either the day before the mean full moon or on that day or not long after."[1] This was done, he tells us, that we should not celebrate Easter on the same day as the Jews. In spite of this, however, in 1805 and 1825 and four times in the present century the dates are said to coincide.

TABULA PASCHALIS NOVA REFORMATA.

METHOD OF CALCULATION.

To use this table it is necessary to know two elements, viz. the Sunday Letter and the Epact.

The previous rule given for the Sunday Letter before the reformation of the calendar no longer holds good. A new rule is required. There is a *tabella* in the Introduction giving the connexion between the Sunday Letter and the year from 1582-1700 and again from 1901 to 2000. Instead of these tables we give the following formula and table which enables one to calculate on indefinitely from A. D. 1582.

The formula is somewhat similar to the one given already, but the century figure changes according to the following table.

$$\frac{\text{Year} + \frac{\text{year}}{4} + \text{century number (as in the table below).}}{7}$$

Remainder is Sunday Letter as at the bottom of the table.

Century No.	6	5	4	3	2	1	0
					1582		
					1600	1700	1800
	1900						
	2000	2100	2200	2300	2500	2600	2700
				2400			2800
	2900	3000	3100	3300	3400	3500	
			3200			3600	3700
	3800	3900	and it may be continued in the same method indefinitely				
		4000					
Sunday Letter	B	C	D	E	F	G	A

[1] Clavius, *op. cit.*

To find the Sunday Letter for 1934, using the table.

$$1934 + \frac{1934}{4} + 6 = \frac{2423}{7} = R = 1$$

Remainder is 1. The Sunday Letter for 1 at the bottom of the table is G.

This is the first of the two elements we require: the other is the Epact. There are two tables in the Introduction giving the connexion between the Epact and the Golden Number. One table is from 1582-1699, the other from 1901 to 2000; but the following table will be more useful as it goes from 1582 to 2001.

Golden Number	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1582-1699	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
1700-1899	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
1900-2001	2	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17

It is not necessary to remember this table, as the values can be easily calculated by the following formulae:

1582–1699 $\frac{11\ (\text{Golden Number} - 1)}{30}$ R + 1 = Epact.

1700–1899 $\frac{11\ (\text{G. N.} - 1)}{30}$ R = Epact.

1900–2199 $\frac{11\ (\text{G. N.} - 1)}{30}$ R − 1 = Epact.

We have already had the rule to find the Golden Number. Applying these rules and formulae to find the required elements for 1934:

We have already found that the Sunday Letter = G.

$$\text{The Golden Number} = \frac{1934 + 1}{19} = 16.$$

From the table we read that the Epact associated with this number is 14;

or from the formula

$$\frac{11\ (16-1)}{30} = \frac{165}{30}\ 15\ \text{R-1} = 14.$$

We thus have the required elements to use the Table. Take the Letter G in the first column; in the Cyclus Epactarum find the Epact 14; on the second line follow along till the column Pascha, and we find the date is 1 April.

We will work out another example. Take the year 1960. Find the Sunday Letter:

$$1960 + \frac{1960}{4} + 6 = 2456 = 6 = \text{B}.$$

$$\text{Find Epact: G. N.} = \frac{1960 + 1}{19} = 4.$$

$$\text{Epact for G. N. } 4 = 2.$$

Table gives for Sunday Letter B and Epact 2, 17 April.

The above method is all that is necessary to use the two tables in the Breviary, but there are several unusual additional points to be given. We have said that the Sunday Letter will enable us to tell the day of the week of any date. This follows naturally. The Sunday Letter will tell us on which of the days of the week the first Sunday in January falls, and throughout the year the letter will indicate the Sundays: and thus any date in the week can be found.

Instead of using the Calendar in the Breviary, the following doggerel verses will be useful, as they give the L. D. of the first of each month:

*A*t *D*over *d*welt *G*eorge *B*rown *E*squire
*G*ood *C*hristopher *F*inch *a*nd *D*avid *F*ryer.

one of several Latin verses is the following

Astra dabit Dominus Gratisque beabit Egenos
Gratia Christocolae feret aurea dona fideli.

The Sunday Letter for this year (1933) is A, as 31 December also has the letter A, 1 January, 1934, must be a Monday and G will be the Sunday Letter for next year. The Sunday Letters thus retrograde year by year and but for the leap years each year would go back one letter. The extra leap-year day in February (24th) means that a leap year must have two Sunday Letters, the first going till 24 February; the second till the end of the year. Our calculation of the L. D. always

gives the second letter; thus if we find that for 1936 by formula the Sunday Letter is D, the two letters for the year are E D.

To use the doggerel verses. Next year the Sunday letter is A. The first of April and the first of July accordingly are Sundays. Suppose we want the day of the week of 15 August. C is the letter for 1 August: consequently it must be a Wednesday and so must the 15th also be Wednesday.

(There are other simpler methods to find the day of the week, but the method we are giving is one that uses the Breviary.)

Another piece of information is given by the Breviary. We have seen that to find Easter (since 1582) we need to know the Epact. When however we know the Epact it will enable us to tell the date of the new moons throughout the year. The method is this. We have calculated that the Epact for the year 1934 is XIV. The first column in the Breviary is the Cyclus Epactarum; look down that till you come to Epact XIV and that is the date of the new moon. Whenever then in any month the Epact number of the year occurs, that is the day of the new moon. From the new moon, full and other phases of the moon are easily found. The tables and information we thus find in the Breviary, when understood, are very useful and interesting and well worth the study.

To conclude this article, we may add the method of the mathematician Gauss for calculating Easter. It takes one from A. D. 1 till A. D. 4200; after which date it will require a little modification.

GAUSS' METHOD TO FIND EASTER.

Let M and N have the following values.

In Julian calendar	m = 15	n = 6
1582–1699	= 22	= 2
1700	= 23	= 3
1800	= 23	= 4
1900–2099	= 24	= 5
2100–2200	= 24	= 6

(1) Divide the year by 4, 7 and 19 successively and call the respective remainders a, b, c.

(2) Divide 19c + m by 30 and call the remainder d.

(3) Divide 2a + 4b + 6d + n by 7: call the remainder e.

Then the Easter full moon occurs *d* days after 21 March, and Easter day is the $(22 + d + e)^{th}$ day of March, or $(d + e - 9)^{th}$ day of April.

(It is to be noted however that if $d = 29$ and $e = 6$ — as in 1981—Easter is 19 April, not 26 April: and if $d = 28$ and $e = 6$ and C is greater than 10—as in 1954—Easter is 18 April, not 25 April.)

Using this method, we will calculate Easter 1934.

(1)
$\frac{1934}{4}$ $R = 2.$ $a = 2$

$\frac{1934}{7}$ $R = 2.$ $b = 2$

$\frac{1934}{19}$ $R = 15.$ $d = 15$

(2) $\frac{19c + m}{30} = \frac{309}{30}$ $d = 9$

(3) $\frac{2a + 4b + 6c + n}{7} = \frac{4 + 8 + 54 + 5}{7} = R\ 1$ $e = 1$

Easter $= 22 + 9 + 1 = 32$ March $= 1$ April
or $9 + 1 - 9 = 1$ April

as we have learned from the Breviary.

From these formulae it is possible to derive the Epacts and Golden Numbers and to see the basis of calculation employed in both tables of the Breviary; but it would lengthen this article needlessly to explain these points. What has been given, we hope, will prove both of interest and use to the clergy and may lead them to regard what is in the Introduction to the Breviary as worth some study and regard.

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WILL THE VATICAN COUNCIL BE RECONVENED?

FROM TIME TO TIME newspapers and magazine articles speak of the possible reconvening of the Vatican Council. After seven months of uninterrupted labors, this Council was suspended by the Sovereign Pontiff, Pius IX, in his letter, *Postquam Dei Munere* of 20 October, 1870, "until a more opportune and more convenient time" should present itself.

It is not within our province to question the mind of the Sovereign Pontiff regarding the reopening of this important Council, for with him alone rests this momentuous decision. It is interesting, however, to study the program of the Council and to find that, since that time, the Popes have defined and promulgated many of the questions then under discussion. From 8 December, 1869 to 18 July, 1870, when the majority of the Fathers obtained permission to return to their dioceses and homes, eighty-six general sessions had been held and four public sessions. Questions reached the Council in two ways, either through the official Preparatory Congregations or through the free presentation of petitions. The work of preparation had been placed by Pius IX in the hands of nine Cardinals, who bore the official title of Central Congregation or Directing Preparatory Commission. Besides a Secretary, the Commission had eight Consultors. This Commission immediately appointed six other commissions to care for the following subjects: 1. Dogma, 2. Politico-religious subjects, 3. Discipline, 4. Religious Orders, 5. Oriental Church and Missions, and 6. Ceremonies.

The competence of these prosynodal commissions to select, according to the exigencies of the times, the questions to be discussed by the Council, could not have been greater. Not only could they draw from the Sacred Roman Congregations, with which they were associated intimately, but they were composed of one hundred and two members selected from among the best known theologians of all nations. Moreover, they had at hand the written suggestions for the future activity of the Council, which had been submitted to the Sovereign Pontiff by each and every bishop of the world, particularly by thirty-six of the more distinguished bishops of Europe and of a large number of Oriental patriarchs and bishops. All of these had been officially interrogated about the needs of the Church.

After five years of intensive labors, the Commission approved of an official program, containing fifty-one schemata or plans divided into four groups—namely, 1. on Faith; 2. on Discipline; 3. on Religious Orders; 4. on the Oriental Rite and Apostolic Missions.

It is impossible to learn the exact tenor of all these schemata or plans, because not all of them were published for public debate. In the Acts of the Council, according to the *Collectio Lacensis,* only thirteen are indicated, namely those that were actually distributed to the assembled Fathers. These are: two of the Commission on Dogma, namely, one on Catholic Doctrine and one on the Church of Christ; six of the Commission on Discipline, namely, 1. on Bishops, provincial and diocesan Synods and Vicars General, 2. on vacant episcopal sees, 3. on the life and conduct of clerics, 4. on the little catechism, 5. on the obligation of masses, and 6. on the titles of ordination; four of the Commission on Religious, namely, 1. on Regulars in general, 2. on the vow of obedience, 3. on the common life, 4. on the cloister; and one of the Commission of the Oriental Churches and Missions, namely, on Apostolic Missions. Despite the fact that the Bishops requested repeatedly to have at hand the texts of all the schemata or plans, so as to avoid repeated discussions of the same subject, it was thought better to distribute only those plans which were ready and to be discussed immediately.

The Fathers not only had the right to discuss, with every liberty, the plans of the Pro-synodal Commission, but Pius IX in an Apostolic Letter, *Multiplices inter,* of 27 November, 1869, both authorized and exhorted them, whenever they should consider it opportune, to demand from the Council, by means of so-called petitions, other definitions and decrees.

This privilege was widely used. In their contents these petitions, presented to the Council, were more varied and more numerous than the schemata or plans, although not of equal importance or opportuneness.

One group of petitions, and by far the greatest, added nothing new to the plans already prepared, because they were identical or almost so with the matter contained in these plans. Such was the case, for instance, in the petition of the Neopol-

itan Bishops, which entered into a long and minute discussion of the dogmatic, moral and disciplinary decrees which these Bishops proposed to the Council. Similar were the petitions of eleven French Bishops, who declared themselves the spokesmen of a larger number of their colleagues; the ten petitions as presented by German Bishops; an equal number presented by Belgian Bishops; the eight presented by various Bishops of the United States, and the eight others presented by the Bishops of Central Italy. In addition there was a large number of other petitions but of minor import.

The most important petitions, and indeed those which gave the Council its dramatic tone, were those concerning the Infallibility of the Pope. This question had not been taken up in the pro-synodal plans. It is not true, therefore, as was said at that time, and has been repeated so often since, by the enemies of the Church, that the Vatican Council was convoked precisely for the purpose of defining this great prerogative of the Pope.

That the Council took up this momentous question and that this dogma reached its glorious triumph, was due to Divine Providence and to a group of Fathers led by the indefatigable Archbishop Manning. The first petition in favor of the Infallibility of the Pope was introduced by the Redemptorist, Archbishop Dechamps of Mechlin (afterward Cardinal) on Christmas 1869. One month later another petition on the same subject, signed by four hundred bishops, was presented by the Patriarch Hassun and Archbishop Ledochowski, who later became the Cardinal Prefect of the Propaganda Fide.

Many other petitions were placed before the Council, of which the following are the more important: 1. a petition of Cardinal Riario Sforza of Naples and Cardinal Gioacchino Pecci, the future Leo XIII, against Ontologism; 2. a petition of Bishop Greith of St. Gall, on schools of mixed religions, Catholic and Protestant; 3. a petition signed by eight Fathers, against Socialism; 4. a petition of the Patriarch, Peter IX of Cilicia, against war; 5. a petition of Bishop Grande of Otranto, on Usury; 6. nine petitions presented by the Archbishop of Catania, Monsignor Dusmet and by the Bishop of Lipari, Monsignor Ideo, and signed by two hundred Fathers, calling for the definition of the Assumption into Heaven of the Blessed

Virgin; 7. another petition, signed by one hundred and eight Fathers, requesting that in the Angelic Salutation, after the words " Holy Mary," the title " Immaculate Virgin " should be added; 8. a petition of Bishop Kremenz of Ermland in East Prussia, against those priests who neglect frequent confession; 9. a petition signed by thirty-three Fathers, asking for the Codification of Canon Law (the same had been requested by the Bishops of France, Germany, Belgium and Italy); 10. a petition of the Superior of the Minorites, Fr. Raphael Ricca, asking for the unification of all Latin Rites in one Breviary and one Missal; 11. three petitions bearing the signatures of 344 Fathers, asking for increase in devotion to Saint Joseph; 12. three petitions regarding the fostering, first of societies of laborers, secondly of the Society of St. Vincent de Paul, and thirdly that of the Holy Child; 13. a petition, signed by 510 Fathers, asking that special action be taken looking toward the conversion of the Jews.

A vast program indeed! On account of the troublesome times and rumors of war, however, only two dogmatic constitutions were completed, namely, that on Catholic Faith, called also the " Dei Filius ", and that of the dogmatic constitution of the Church of Christ, called " Pastor Aeternus ". Both together represent the discussion of two schemata or plans and one petition, namely that of the Infallibility.

The discussion of the " Dei Filius " opened on 28 December, 1869, in the fourth general session and continued without interruption until the ninth inclusive. Here the discussion was suspended for two months. Taken up again on 18 March, it was continued during seventeen sessions and concluded finally on 19 April. This constitution was definitively voted upon and solemnly promulgated in the third public session held on 24 April. Accordingly this work was completed in twenty-three sessions, each of which lasted from three to four hours. This constitution embraces the teachings of the Church against the many errors of Rationalism and its affiliates.

In framing the constitution " Pastor Aeternus " the Council occupied itself with feverish activity from 13 May to 16 July, during the thirty-seven general sessions. A definitive vote was taken and its solemn promulgation was made in the fourth

public session held on 18 July. This constitution deals with the material contained in the schema on the Church of Christ and the petition on the Infallibility of the Pope.

In the remaining twenty-nine sessions the Council discussed some of the other plans, but without definitive results. All told, there were eighty-nine sessions, the last three of which were held 13-28 August and on 1 September, in the presence of a few Fathers only.

From the tenth to the sixteenth session inclusive, from 14-25 January, the questions of bishops and vacant sees were discussed. These plans were then sent to the Committee on Discipline for further corrections and were returned to the Council during the last two sessions.

The plan on the life and conduct of clerics was discussed from the sixteenth to the twenty-third session, 25 January to 8 February. Sent back to the Commission on Discipline, it never again reached the Council.

The plan of the Little Catechism needed only to be promulgated in public session. It was brought up for discussion on 10 February, examined during five sessions and then returned to the Commission on Discipline. Brought again before the Fathers on 29-30 April, it was approved finally in the forty-ninth session on 4 May. But in the fourth and last public session no mention was made of its promulgation.

Non multa, sed multum, may be said of the Vatican Council. Its two dogmatic decrees, namely the "Dei Filius" and the "Pastor Aeternus," have made it one of the greatest Councils in the history of the Church, for these two decrees are most salutary and providential. They not only render the Church invincible but they also assure her of the splendid triumphs which she has achieved over the powerful adversaries of the present day, namely, Naturalism, both materialistic and pantheistic, and Individualism, the source of all disobedience to the Church.

It is true that there are only two decrees, but these embrace virtually the entire program of the Council. The questions that remained unsolved could be decided easily and with equal efficacy by the Pope, who was declared to be and is Infallible.

In later times have we not seen how this doctrinal power, exercised by succeeding Popes, is but the matured fruit sprung

from the seed sown by the great Council of 1870? Scarcely had the Council been adjourned, when on 8 December 1870, Pius IX who had already shown himself a devout client of the foster-father of Jesus, declared St. Joseph Patron of the Universal Church.

The erudition of a Leo XIII in his marvelous Encyclicals, elucidated and explained the Syllabus of Pius IX. Leo treated the most serious questions affecting modern society, many of which were included in the plans of the Council. His Encyclicals on Christian Marriage, on the relation between Capital and Labor, and on the Equality of all men, are masterpieces of Catholic doctrine. He warned the French clergy against a new style of apologetics, founded on Kant, and some time later the Catholics of the United States against what has now become known as "Americanism". He also definitively decided against the validity of Anglican Orders, and in 1889 his masterful pen brought out anew the sweet and heavenly figure of St. Joseph.

The piety of a Pius X selected as his motto, "To restore all in Christ", and his first and greatest efforts were directed to the promotion of holiness among the faithful. He advised frequent and even daily Communion, and recommended that children should be admitted to first Holy Communion soon after the age of discretion. He gave to the clergy a revised and more helpful Breviary. He condemned Agnosticism and Immanentism, and established at Rome the great Biblical Institute for the study of the Sacred Scriptures. Lastly, he pointed out the relation of Modernism to philosophy, apologetics, exegesis, history, liturgy and discipline, and with one stroke laid low, without hope of resurrection, this pernicious and insidious fallacy of modern times.

The foresight and charity of a Benedict XV not only promulgated the new Code of Canon Law, but this Pope proved himself the only real and efficient source of contact between the warring nations of the world. "Let us not grow weary," he wrote in his Encyclical of 1 November, 1914, "of teaching and practising the injunction of the Apostle St. John: That we love one another." He encouraged priests to carry the light of salvation to the rank and file of the combatants; he appealed to sovereigns to allow prisoners, both military and civil who

were unable to bear arms, to return to their native lands; he begged all to show loving care and special concern to the wounded and afflicted and to those in prison, and under no circumstances to make a "distinction on account of religion or nationality."

Finally, the desire of a Pius XI to unite all classes, so that "there may be but one fold and one shepherd," has borne abundant fruit. From the beginning of his Pontificate, Pius XI turned his attention to augmenting the works of the Propagation of the Faith. The Church of Russia and the Oriental Rites drew from him the most touching Encyclicals. On Christmas, 1922, he proposed "The Peace of Christ" as the only remedy to cure the evils that afflict society, and in his brief on the centenary of the Council of Nice he inculcates most strongly the unity of the Church. As a result a new mentality has sprung up and a new spirituality of life, which have given us so many modern saints. This new spirit has bound in the most intimate union the far-flung empire of the Church to the Chair of St. Peter. From all quarters of the globe and from every walk of life thousands upon thousands of Catholics and non-Catholics are making daily the pilgrimage to Rome, there to proclaim their allegiance or to make their submission and to declare their love for the Vicar of Christ, the common Father of all, the gloriously reigning Sovereign Pontiff, Pius XI.

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THE CATHOLIC CONCEPT OF REPENTANCE AND NEW TESTAMENT TEACHING.

IN RECENT YEARS there has been a renewed and vital interest in historical studies on Penance. Fundamental to an understanding of the problems encountered in the history of Penance is an exact knowledge of what the New Testament concept of repentance or *metanoia* is. That Catholic theology has departed widely from it in many of its doctrines is a charge first popularized by the Reformers and universally maintained by non-Catholic Christianity, but it is directed with especial vehemence against the Catholic conception of repentance. In the following essay I shall endeavor to show how careful study reveals that the latter is directly based on New Testament teaching, and entirely in accord with it.[1]

Catholic theology teaches that repentance is an aversion from sin and a conversion to God; that it consists of a hatred and detestation of sin or contrition, an acknowledgment of sin or confession, and satisfaction for sin. This has been the constant doctrine of the Catholic Church from its beginning to this day. Theologians of the East as well as of the West, from the Apostolic Fathers up to the sixteenth century, have unanimously understood the New Testament word *metanoia* in the sense of a moral conversion which comprises these same elements: contrition, confession, and satisfaction.[2] In the sixteenth century, Luther, consistent with his thesis that man is justified by Faith alone, broke with this tradition and charged the Church with adulterating the pristine teaching of Christ by introducing confession and satisfaction, elements which he regarded as altogether foreign to the New Testament concept of repentance. He maintained that repentance consists of two elements: contrition whereby the sinner, recognizing his terrible condition, fears the judgment of God, and faith whereby he confidently knows that his sins are forgiven by the merits of Christ.[3] All else in the traditional teaching, he says, was

[1] I have made this detailed study the subject of a larger work: *The New Testament Concept of Metanoia*, Washington: Catholic University, 1932. Cf. THE ECCLESIASTICAL REVIEW, LXXXIX (1933), 209-210.

[2] Cf. Watkins, O., *A History of Penance*, 2 vols., London, 1920. Dirksen, *op. cit.*, 7-70.

[3] Luther says in the Sermon on Easter Tuesday: "Also siehest du, das alles, was von christlicher Busse nach der Schrift gelehrt wird, gehet alles

superadded to the New Testament concept of repentance by the Church,[4] because the term *metanoia* in the New Testament signifies merely a change of mind, but no more than that, as he claims to have learned from the Humanists.[5] The Reformers followed the path of Luther, and the Protestant idea of repentance is up to the present day substantially that of Luther.[6]

Thus the history of the interpretation of the New Testament *metanoia* presents an interesting situation. On the one hand, there is the traditional interpretation alone in the field for fifteen centuries and more. On the other, lies the new and revolutionary interpretation of the last four centuries, based to great extent on the linguistic significance of the New Testament term *metanoia*. The problem, then, is one of historical fact and hinges on the true meaning of the word *metanoia*. What did Christ and His Apostles mean when they called their hearers to *metanoia?* Which of the two interpretations reproduces the true sense of the New Testament authors? Each of the interpretations must be studied in turn, though the weight of prescription favors the traditional view, which cannot be validly set aside till the historical phenomenon of its long and unchallenged acceptance in the Church be proved wrong and explained adequately. Protestant theology must substantiate its charge and show when the process of adulteration, of which it accuses the Church, began. It must also explain how an idea of repentance that is not Christ's could prevail undisputed in Christendom for so long a time, from the Apostolic Fathers to the sixteenth century. Above all it must demonstrate that the New Testament *metanoia* consists only of faith and contrition, and that confession and satisfaction are not essential to it.

auf die Zweistueck, die da heissen, Reue oder Erschrecken vor Gottes Zorn, vonwegen unsere Suende; und dagegen auch Glauben, dass uns die Suenden vergeben werden durch Christi Willen." *Luthers Werke* (ed. Plochmann), XI, 296. Cf. Luther's Sermo de poenitentia, and his Treue Ermahnung zur Busse.

[4] Luther says of the traditional teaching: "Hier war kein Christus und nichts vom Glauben gedacht, sondern man hoffte mit eigenem Werken die Suende vor Gott zu ueberwinden und tilgen." Smalkald Articles, *Luthers Werke* (ed. Plochmann), XXV, 128.

[5] Letter to Staupitz, 30 May, 1518. Enders, *Luthers Briefwechsel*, I, 197.

[6] Cf. Herzog, *Realencyclopaedie*[3], III, 586, s.v., *Busse*.

Catholic teaching, on the other hand, must establish historically that it does not depart from the New Testament concept of repentance. Furthermore, it must meet the objection, first raised by some Humanists and Luther, and since elaborated by Protestant theologians, that the Greek word *metanoia,* as it is used in the New Testament, signifies a "change of mind" and no more. If this objection is proved to be without solid foundation, the position of Catholic theology is readily vindicated. On the other hand, if this objection is valid, the Catholic interpretation must explain adequately how the New Testament writers came to use the Greek word *metanoia* to convey a concept which is foreign to its original meaning. The problem can then be stated in the form of a question: What precisely is the New Testament concept of *metanoia,* and what is the exact meaning of the word *metanoia* as used there? I shall endeavor to answer this question without going too much into detail.

Metanoia is preached simply and forcefully in the New Testament, but without definition or description, as a well-known requirement for entry into the Messianic kingdom, and as an unmistakable religious concept of the time. Even a cursory reading of the Gospels shows this. Thus there is no indication whatever that the Baptist preached a repentance any different in concept from that known to his hearers. "*Metanoeite,* for the kingdom of heaven is at hand," he says simply, and his audience understands the message.[7] Neither is there any such indication in the Gospel account of the preaching of Jesus. "From that time Jesus began to preach and to say *metanoeite,* for the kingdom of heaven is at hand."[8] As to the Apostles, the Gospel states that they were commissioned to preach the same repentance as that taught by their Divine Master: "And He said to them . . . and that *metanoia* and remission of sins should be preached in his name unto all nations . . ."[9] Hence the repentance preached by the Apostles, by Jesus, and by the Baptist must have been substantially the same, and essentially it must have been the repentance taught by Judaism. That it was, is plain from the fact that the people who listened to their

[7] Matth. 3:2; Mk. 1:4; Lk. 3:3.

[8] Matth. 4:17; 11:21; 12:41; Mk. 1:15; Lk. 10:13; 11:32; 15:1-10.

[9] Lk. 24:46-47; Mk. 6:12; Acts 2:38; 3:19; 5:31; 20:21.

preaching knew no other concept of repentance, but in each case evidently at once understood the message. This is plain, furthermore, from the manner in which the people received this message of repentance. They thought the Baptist might be either the Christ or Elias or the Great Prophet, all of whom, according to Jewish tradition, were to preach and inaugurate a great movement of repentance in preparation for the Messianic age.[10] The same is true of the people's attitude toward Jesus and His preaching of repentance.[11] There were some differences of individual opinion, but on the whole the people associated the preaching of the Baptist and that of Christ with the great movement of *teshubah* which was to herald the Messianic time, and they accepted it in terms of their own moral ideas. Accordingly, when the Baptist, and later Jesus, called them to repentance, the people knew what was expected of them. It should be plain from this that the repentance called *metanoia* by the Evangelists, was understood by the people as *teshubah*. Hence, to define *metanoia* more closely, we must understand the *teshubah* of Judaism. The further development of the argument should now also be apparent. After investigating the *teshubah* of Judaism we must turn to the early Fathers to see how they interpreted *metanoia*. Thus, we shall obtain the two termini between which lies the New Testament concept, and this study of Judaism and the teaching of the early Fathers should aid decisively in solving the problem.

Since the theology of Judaism is based on Old Testament teaching, we turn to it. It gives us no precise theological definition of repentance, but Old Testament religion had a very exact and definite idea of what the sinner must do to obtain forgiveness of sin. He must be contrite and amend his ways.[12] He must confess his sin as the Law explicitly says: "When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they

[10] John 1:21-22. Cf. Dibelius, M., *Die urchristlichen Ueberlieferungen von Johannes den Taeufer*, 133. Hartte, K., *Zum semitischen Wasserkultus*, 149.

[11] Matth. 16:13-14; Mk. 6:15.

[12] The Old Testament abounds in statements to this effect, familiar to every theologian.

shall confess their sin." [13] He must make satisfaction for it even as, according to the Law, the people shall make satisfaction for sin on the Day of Atonement: "Upon this day shall be the expiation for you and the cleansing from all your sins." [14] That is Old Testament repentance,[15] the foundation and source of the *teshubah* of Judaism. The apocrypha and rabbinical literature must describe this *teshubah* for us in greater detail and give us a clearer picture of it. The former will fairly well furnish the theological ideas on repentance current among the common people, because these writings were composed primarily for them. The latter gives us the theological speculation of the professional teachers of Judaism. These two sources combined give us precisely the teaching and the general belief of Judaism on repentance.

The dominant characteristic of the Old Testament apocrypha is a deep consciousness of sinfulness and a feeling for the need of repentance. This is intimately bound up with the Messianic speculation of these books, a fact particularly significant for an understanding of popular conjecture as to the identity of the Baptist and of Jesus Himself.[16] These apocrypha set up the proposition that the Messias will not come till Israel repent, and that hence a great movement of repentance is to inaugurate the Messianic era. Elias, Jeremias, and other popular religious heroes of old are represented as returning to preach repentance in preparation for the advent of the Messias. A discursive description of this repentance is not found in these books for the common people; nor can it be expected of this type of literature, since it is not technically theological. However, we

[13] Num. 5:6-7. "He who hideth his sins shall not prosper: but he that shall confess and forsake them shall obtain mercy." Prov. 28:13. Cf. Gen. 3:13; 4:9, 13; 38:26. Ex. 32:31. Lev. 16:31; 26:40. Num. 14:40. Jos. 7:19. I Kgs. 7:6; 12:10; 15:24. II Kgs. 12:13; 24:10. I Esdr. 9:6-11. II Esdr. 1:6-8; 9:2. Job 33:27. Eccli. 4:31. Jer. 2:35; 3:13-14. Bar. I:15-18. Dan. 9:4-19. See the penitential Psalms, esp. Ps. 32, Ps. 38, and Ps. 50. Cf. Zorell, F., *Nonnulla Veteris Testamenti de peccatorum confessione, Verbum Domini*, I (1921), 34-39.

[14] Lev. 16:29-30. Cf. Ex. 33:4. Num. 14:18; 29:7. I Kgs. 7:6. II Kgs. 12:13. III Kgs. 21:29. Job 42:6. Joel 2:12-13. Jer. 31:19. Dan. 9:4. Jonas 3:5, 8, 10. Ps. 32. Ps. 38. Ps. 50. Cf. Médebielle, A., *L'Expiation dans L'Ancien et le Nouveau Testament*, vol. I, Rome, 1924. Schoetz, D., *Schuld- und Suendopfer im Alten Testament*, Breslau, 1930.

[15] Cf. Eberharter, A., *Suende und Busse im Alten Testament, Muenster*, 1924.

[16] Cf. Baldensperger, W., *Die messianisch-apokalyptischen Hoffnungen des Judenthums*[3], 223.

do find in the apocrypha just what the people conceived repentance to be, and the concept of repentance which emerges from the varied and rather heterogeneous mass of ideas of these writings is quite clearly defined. We need take only one of these writings, the Psalms of Solomon, composed toward the middle of the first century B. C. From them we learn that the repentant sinner must be contrite for his sins: "Thy kindness is toward them that sin, if they are contrite." [17] The sinner must confess his sin: "He will cleanse the soul that has sinned, if it confess and make acknowledgment of sin." [18] Finally, satisfaction for sin is also an integral element of repentance: "The righteous man maketh inquisition continually in his own house to the end that he may put away iniquity: with his trespass offering he maketh atonement for that wherein he erred unwittingly, and with fasting he afflicteth his soul." [19] So too in the other apocrypha, repentance implies contrition, confession, and satisfaction on the part of the sinner.[20]

As we turn to rabbinical literature we learn that repentance holds a prominent place in rabbinical theology also. The profound consciousness of guilt and the acute feeling for the need of repentance, coupled with the conviction that the Messias will not come till Israel repent, so characteristic of the Old Testament apocrypha, are to be found also in the teaching of the rabbis.[21] According to rabbinical speculation, God is to take the matter in hand Himself and compel Israel to repent by inflicting a series of calamities—called the Messianic Woes for that reason—and He is to send Elias to inaugurate this great movement of repentance.[22] Now, since these and similar ideas are found also in the apocrypha, and since the Mishna, though its final redaction took place about 200 A. D., reflects to a great extent the religious concepts of an earlier day, we must

[17] 9: 15.

[18] 9: 12.

[19] 3: 8-9.

[20] Cf. The Testaments of the Twelve Patriarchs: Test. Rub., I; Test. Sim., II, 13; III, 5. Test. Juda, XV, 4; XIX, 2. Test. Gad, V, 6, 10. Ps. Sol., XVII, 41; X, 1-2; XVIII, 5, 8. Jubilees, I, 22; XLI, 23-26. Enoch, L; XVIII, 14-16; XXI, 6. Vita Adae et Hevae and Prayer of Manasses.

[21] Cf. Volz, P., *Juedische Eschatologie*, 112. Schuerer, E., *Geschichte des juedischen Volkes*[4], II, 620.

[22] Cf. Strack-Billerbeck, *Kommentar zum N.T. aus Talmud und Midrasch*, I, 162-164; 599-600; 950; IV, 797, 872, 977.

accept these ideas as part and parcel of the religious thought of Judaism at the time of Christ. That they constituted an important moral force in the religious life of that time is best illustrated by the reintroduction of all manner of penitential works and good works in general.[23] Consequently, it is only natural that the theologians of Judaism, the rabbinical teachers, should have determined precisely in their speculation just what elements constituted true repentance and what it required of the sinner. An examination of rabbinical writings shows how exactly they did so.

In investigating rabbinical teaching on repentance, one is forcibly struck at the very outset by the fact that rabbinical literature presents a technical term for repentance: *teshubah,* and *asa teshubah.*[24] This shows plainly that the concept of repentance had become crystallized, that it held a definite place in the body of rabbinic doctrine, and that its meaning was, besides, unmistakably clear to all the people. A further inquiry into rabbinical writings confirms this.

The rabbinical concept of repentance or *teshubah* is substantially the same as that found in the Old Testament and in the apocrypha. It comprises the following elements: contrition, confession, and satisfaction. Strack-Billerbeck sum up the rabbinic teaching in the following words: " Die notwendigen Stuecke der Busse sind, A. Bekenntnis der Suende u. Abbitte mit Reue u. Schmerz, B. das Ablassen von der Suende. Wo eins von diesen fehlt, ist die Busse eine vollkommene, sondern eine treugerische Busse, die, wenn der Mensch an ihr festhaelt endlich die Moeglichkeit einer rechten Busse aufhebt." [25] George Foot Moore, in his great work on Judaism, says: " Repentance in the rabbinical definition of it, includes both the *contritio cordis* and the *confessio oris* of the Christian analysis. Nor is the element of *satisfactio operis* lacking." [26] This

[23] I Macc. 3:46-47. II Macc. 10:25; 12:43. Cf. Hartte, *op. cit.*, 149.

[24] The Hebrew Old Testament has no precise term for repentance. *Shub* occurs several hundred times, but in only about one-third of these instances does it mean to repent. *Teshubah* occurs seven times in the Old Testament, but never in the sense of repentance. The verb *niham,* though it occurs frequently in the Old Testament, signifies repentance in only two cases. Because of the varied usage of these verbs, the rabbis were constrained to coin a new phrase to enable them to express their concept of repentance exactly. Cf. Moore, G. F., *Judaism,* I, 507-508.

[25] *Op. cit.*, I, 170.

[26] *Op. cit.*, I, 514.

teaching of the rabbis is found especially in the Mishna tract, *Yoma,* which gives us a description of the *Yom Kippur* as it was celebrated in the days of Christ.[27] In the ceremonies of this great day the High Priest made three distinct confessions, the last of which was the great confession for all the people and the house of Israel. As he began, the people bowed down and prostrated themselves, blessing the Name to signify their acknowledgment of the confession and to profess their dispositions of repentance.[28] Besides this, every individual Jew was required to make a private, personal confession on this day.[29] The mourning of the day and the penitential works prescribed on it attest the necessity of contrition for sin and the need of penitential works to make satisfaction for sin.[30] The sole purpose of the *Yom Kippur* was to expiate sin.[31] Besides confessing his sins on the Day of Atonement and making satisfaction for them on that day, the Jew was required to confess his sins whenever he offered a sin-offering, a guilt-offering, or a burnt-offering for sin.[32] Beyond this, the teaching that repentance implies contrition, confession, and satisfaction for sin is richly scattered throughout rabbinical literature.[33] The rabbis furthermore hold up many great religious heroes of the past as types of repentance.[34] These types, which must have been the product of very old traditions, are invariably chosen because of their penitential works and contrite confession of sin.

Now, since the teaching of the rabbis on repentance is substantially the same as that of the Old Testament apocrypha, we must come to the unequivocal conclusion that "the concept of repentance described above was held by Judaism, not only in theological circles but also by the common people, in the first decades of the Christian era. Consequently, any preacher of

[27] Meinhold, Yoma (*Die Mishna* edited by Beer and Holtzmann), 19.

[28] Yoma, III, 8 – VI, 3.

[29] p. Yoma, VIII, 9. Cf. Buechler, *op. cit.*, 349 ff., 368 ff.

[30] Yoma, VIII, 1-9.

[31] Num. 19:1 ff; Lev. 23:24 ff.

[32] Buechler, *op. cit.*, 349 ff., 368 ff.

[33] Cf. Strack-Billerbeck, *op. cit.*, I, 170 ff.; II, 274-239; Iv, 77-114. Moore, *op. cit.*, I, 546 ff., II, 54-69; 256-266. Buechler, *op. cit.*, 163-175; 180-203; 261-269 and esp. 270-461.

[34] Adam, Cain, David, Achan, Ahab, Reuben, Manasses, Balaam, Rahab, the Ninevites.

repentance at that time must have been understood in the light of this concept. And, furthermore, any preacher of repentance, unless he explicitly stated that he was giving a new idea of repentance, or qualified his teaching in some way, must have preached this concept." [35] According to the narrative of the Gospels, however, neither John the Baptist nor Jesus in any way indicated that the repentance they preached was of a new kind, though they preached the beginning of a new life. The repentance preached by them must therefore have been just what the people thought of as *teshubah,* a conversion from sin consisting of contrition, confession, and satisfaction.[36]

It will now be of the greatest importance and interest to know how the Fathers of the early Church understood *metanoia.* The Fathers of the first two centuries are the first and authoritative interpreters of the New Testament teaching on *metanoia.* On purely historical grounds, because of their nearness to its time and their direct connexion with apostolic preaching, they must also be presumed to be the most competent interpreters of the New Testament concept of *metanoia.* Now without exception, and without even the suggestion of a dissenting voice, they unanimously understood *metanoia* to comprise the following elements: contrition, confession, and satisfaction.[37] This is a decisive historical fact. There is not sufficient time down to the earliest of these Fathers to admit of any such process of accretion to the New Testament teaching on repentance as Luther and Protestant theology claim. If confession and satisfaction were not integral parts of the New Testament *metanoia,* and if these elements were added to the concept by the early Church, it is impossible to conceive that there should be no historical evidence of or protest against it, when we have the writings of men directly connected with Apostolic preaching.

[35] Dirksen, *op. cit.,* 147.

[36] It may be noted here that later, when the Apostles preached *Metanoia* to a pagan audience, they found it not altogether unprepared to understand the full meaning of the New Testament repentance. The idea of confessing sin and performing penitential works was quite familiar to the Greek world of religious thought. Cf. Reitzenstein, R., *Die hellenistischen Mysterien-religionen,* 137 ff.; Steinleitner, F., *Die Beicht im Zusammenhang mit der sakralen Rechtspflege in der Antike,* 110-123; Arbezmann, P. R., *Das Fasten bei den Griechen und Roemern,* 103-118.

[37] Dirksen, *op. cit.,* 8-58.

Thus we now have the two poles between which lies the concept of *metanoia*—namely, the *teshubah* of Judaism and the *metanoia* of the early Fathers. Both these agree perfectly. Repentance, whether it be the *teshubah* of Judaism or the *metanoia* of the Fathers, consists of contrition, confession, and satisfaction. There can, therefore, be no doubt of the meaning of the *metanoia,* since there is nothing in the New Testament itself, nor any evidence anywhere to distinguish it from either of the two termini between which it lies. The continuity of the history of the concept from its source in Old Testament teaching through Judaism, through the New Testament to the early Fathers, the best interpreters of the New Testament teaching, is unbroken. In fact, it is unbroken up to the time of the Reformation. In the sixteenth century defenders of the traditional teaching on repentance, such as Bellarmine, called attention to this unbroken continuity, and to-day it is indisputable proof of the correctness of the Catholic teaching on this point.

But what of the word *metanoia* itself? Does it convey this concept of repentance, or can it merely signify a "change of mind", as Luther said, and as is so often asserted to-day? Etymologically, the word signifies "afterthought", "change of mind". But all words take on various nuances and shades of meaning during the course of their linguistic history, as any standard lexicon or dictionary will show. In the case of *metanoia,* Greek lexicons note that in Greek literature it also frequently conveys the idea of regret.[38] Hence, the word does not adhere to its strict etymological meaning. Consequently, before the validity of the Protestant objection to the traditional interpretation of *metanoia* in the New Testament can be recognized, the linguistic history of the word must be known. Luther himself based his contention on the statements of some of the Humanists.[39] Protestant exegesis since Luther has only too often similarly based the same objection to the traditional interpretation on an inadequate knowledge of the linguistic history of the word. A carefully made survey of Greek literature readily disproves the cogency of any such objection to the

[38] Cf. Liddell-Scott, *A Greek-English Lexikon,* s.v., *metanoia.*

[39] Cf. Luther's letter to Staupitz, 30 May, 1518.

traditional interpretation of the New Testament *metanoia* on linguistic grounds, because it yields the startling conclusion that in the Greek writings of about the end of the pre-Christian era and the first century A. D., the word *metanoia* is used as a technical term to convey the idea of an ethical or moral conversion. An investigation of Hellenic-Jewish literature shows that the Jews had taken over this technical usage and employed the word to convey their concept of *teshwbah*. In view of this linguistic history of the word, then, there can be no doubt as to why the inspired writers used it to describe the Baptist's and Christ's call to repentance. It was the precise word to use. Hence, it will be well to sketch its linguistic history briefly.

In the classical period of Greek literature we find both the verb *metanoein* and the noun *metanoia* used to express (1) a change of mind, and (2) a change of mind accompanied by an element of regret.[40] The usual word for regret is *metameleia*. In the Hellenistic period we note a great development in the use of these words. The idea of regret gradually comes to the fore in *metanoein* and *metanoia,* while the idea of a change of mind becomes more prominent in *metameleia.*[41] Immediately before and at the beginning of the Christian era we discover that *metanoia* and *metameleia* are used as synonyms.[42] After this time the idea of regret seems to predominate in *metanoia.*[43] But the most significant development in the usage of this word is, that at the beginning of our era it had come to be a technical term to convey the idea of an ethical or moral

[40] It will not be necessary to give instances of the former usage. For the latter see the following: Batr., 70, Bias (Diels, *Die Vorsokratiker*[4], II, 217), *Praecept. Delphica,* line 8 (Dittenberger, *Sylloge Inscriptionum Graecarum,* III[3], No. 1268), Democritus, Fr. 66 (Diels, *op. cit.,* II, 76); Menand., 71, *Xen. Hell.,* I. 7. 19.

[41] Cf. Polybius, 2. 53. 6; Diodorus Sic., 1. 67. 5; 15. 47. 3.

[42] Thuc. 3. 36. 4–3. 37. 1 used them as synonyms. So does Democritus, Fr. 43 (Diels, *op. cit.,* II, 73), and Fr. 66 (Diels, *op. cit.,* II, 76). The most conspicuous instances of such usage are found in the *Pinaks* of Cebes which ascribes the very same functions to a personified *metanoia* which it also attributes to a personified *metameleia,* X-XI, and XXXV.

[43] Epictetus, Disc., II, 22, 35; Ench., XXXIV, and the fragment preserved in Stob., III, 20, 67. So also Marc. Aurelius, VIII, 2; VIII, 10; VIII, 53. Plutarch furnishes very many instances of such usage: Mor., 74; Per., X, 2. Finally see the personified regret (*metanoia*) described by Lucian, de mer. con., 42, and in his work on Calumny, 5.

conversion.[44] Furthermore, these instances of such usage cannot have been isolated individual cases, because we find this technical usage of the word in the Corpus Hermeticum [45] and also in the terminology of the popular syncretistic system of moral philosophy which grew out of the Pythagorean revival of the first century B. C., exemplified by the *Pinaks* of Cebes.[46] In view of this we may say that anyone writing in the first century A. D., as did the New Testament authors, might use the word *metanoia* in anyone of the following three meanings: (1) regret, (2) change of mind, changed thinking or purpose, (3) conversion, in an ethical or moral sense. If he were writing on ethical or moral subjects, the presumption would be that he is using the word in the third or technical sense.

A Jew writing in Greek at this time would similarly use the word in any of these three meanings. Josephus does so.[47] But in a religious treatise a Jew would use it only in the third and technical sense, because Hellenic Jews had taken over the word *metanoia* as a technical term to convey the Jewish concept of *teshubah*. A short survey of Jewish Greek literature amply demonstrates this. The Greek Old Testament Scriptures use the verb *metanoein* as a precise term for the concept of repentance.[48] In the apocrypha, especially in the Greek version of

[44] This is the sense in which Cebes uses the term. In the *Pinaks* of Cebes, *metanoia* is an ethical conversion whereby the "sinner" or the foolish man becomes a virtuous and wise man. Jaeger says: "Von diesem hellenischen *metanoia* zur *metanoia* = 'Busse' ist dann nur noch ein Schritt," in *Goettingsche Gelehrte Anzeigen*, CXCII (1913), 592. For a full and detailed discussion of *metanoia* in the *Pinaks* of Cebes, see Dirksen, *op. cit.*, 176-188.

[45] I, 18-22; VII; X, 8-10. Asclepius III.

[46] Cf. Sauppe, in *G. G. A.*, 1872, 769-777. Pauly-Wissowa, *Realencyclopaedie*, cols., 102-104.

[47] He uses it to designate a moral conversion, specifically the *teshubah* of Judaism in the following passages: *Ant.*, XI, 5, 5 (XI, 15, 6); Iv, 6, 10 (IV, 144). He uses it in the sense of regret, *Ant.*, II, 15, 1 (I, 315); II, 15, 3 (II, 320); IV, 195); vita, XXII (113); and in the sense of a change of mind, c. Ap., I, 29 (I, 274), and *Ant.*, II, 3, 1 (II, 23).

[48] The noun *metanoia* occurs twice in the LXX, but in each case the text is mutilated. The verb *metanoein*, when used in an anthropomorphistic sense and referred to God, is synonymous with *metamelesthai* in the LXX. However, when the LXX refers *metanoein* to man, it never uses this verb in its ordinary meaning, to regret, but always in the technical sense to convey the Old Testament concept of repentance. The Book of Wisdom uses both *metanoein* and *metanoia* in the same precise way. A perusal of Field, *Origenis Hexaplorum Fragmenta*, shows that wherever the LXX used *metanoein* in the sense of repentance, the later Greek versions exhibit no variants. On the other hand, variants do appear in those instances in which the LXX does not use this verb

the Testaments of the Twelve Patriarchs,[49] and in the religious writings of Philo,[50] *metanoia* is the Greek word for the Hebrew *teshubah.*

When the New Testament writers, therefore, use the words *metanoein* and *metanoia* to describe the repentance preached by John the Baptist and by Jesus and His Apostles, they must be presumed to be employing these words according to the usage of their own time. This they do, and for that reason any reader of that time at once recognized the technical character of the word as the New Testament authors employ it, for anyone, whether Jew or Greek, was already familiar with such particular and precise usage of these words. *De facto* we know that the early Fathers also dealt with these terms in this way, as with well-known words, conveying an equally well-known idea.

The valid conclusion, then, from the facts presented is, in the first place, that the traditional interpretation of the New Testament teaching on *metanoia* is entirely correct. Secondly, the objection to it, raised by the new interpretation of Luther and those who came after, is inconsistent and irreconcilable with the linguistic history of the word *metanoia.*

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in a technical sense, but refers it to God in an anthropomorphism. Finally, in some cases where the LXX employs *exagoreuein,* the technical term for confessing sin in that version, and in other passages in which it uses *epistrephein* in the sense of repentance or conversion, the later Greek versions have *metanoein.* These facts demonstrate how precise and technical a meaning the verb *metanoein* had acquired. It is sometimes said that *epistrephein* is the LXX word for conversion, but wrongly, because the LXX uses this verb to render no less than thirty-one Hebrew roots or modifications of such roots. For further notes on this, see Dirksen, *op. cit.,* 151-157.

[49] Gad, V, 6-8; VI, 3; VII, 5. Asher, I, 6. Joseph, VI, 6. Benj. V, 4. Reub. I, 6-8; 9-10; II, 1. Sim., II, 14; III, 4. Juda, XV, 4; XIX, 2; XXIII, 5.

[50] De virtut. 177; 180-183; de fuga et invent., 89; de praem. et poen. et execr. 163 (de execr. VIII).

PREACHING FROM MANUSCRIPT.

While, then, a preacher will find it becoming and advisable to put into writing any important discourse beforehand, he will find it equally a point of propriety and expedience not to read it in the pulpit.—Newman, *University Preaching.*

Now, in no sense of the word, can *reading* be called *preaching.*—Potter, *Sacred Eloquence.*

The justification for the writing of this book, if justification be needed, must be that the author has been asked to write it.—Goodier, *The Inner Life of the Catholic.*

ARCHBISHOP GOODIER'S WORDS quoted above as part of my text have no relation to preaching. But I wish to make his qualified apology my own, since some of my readers may sense a sort of challenge in Father Potter's forthright denunciation of preaching from a manuscript. I am not entering the lists spontaneously, and my justification for writing, if justification be needed, must be that I have been asked to write the present paper.[1]

The theme may be considered a thorny one. There are several different ways in which preachers deliver their sermons, and every preacher feels entitled to select the way that best pleases himself.[2] And if he surmises that a writer is attempting to pass adverse judgment upon him, he may retort with St. Paul's caution to the Romans: "Who art thou that judgest another man's servant? To his own Lord he standeth or falleth. And he shall stand: for God is able to make him stand . . . let every man abound in his own sense" (14: 4 and 5). What argumentation shall be given here must ac-

[1] Archbishop Goodier's justification for writing his book — a work of the frankest exposition of Catholic dogma and devotion—was apparently based on the next statement he makes, namely that the request to write the book came from friends who were not Catholics. These might feel offended, now and again, by his unswerving vindication of Catholic thought and action, not so much by controversial writing as by clear and correct statement of fact. Meanwhile, however, the calmly reasoned and calmly stated facts which he marshaled in goodly order and abundance for the contemplation of his friends could hardly prove other than a real irenicon. Similarly, the present paper hopes to state the views of homiletic writers on the matter at issue. Now and again, the views thus quoted may sound too warmly partisan or too coldly didactic. With all good will, a reader may still feel irked by such criticisms, since *difficile est exuere naturam,* as the ancient philosophic idealist remarked when he ran away from a growling dog. Nevertheless, the present paper strives to achieve the character of an irenicon.

[2] In selecting a method of delivery, the priest will doubtless consider his capabilities and his peculiar circumstances as well as the capabilities and circumstances of his hearers, but his choice will also be conscientious.

cordingly be looked upon as objective, not subjective—not the present writer's pleading *pro domo sua.* And here let me quote from Father O'Dowd's work entitled *Preaching* (p. 92):

> When a man wishes to take a choice of his method of preparing his sermons, the first thing that has to be done is something analogous to making a general examination of conscience. He must first of all understand himself. What is the proportion of each talent in the mixture of those faculties which nature and education have supplied to him? Has he a reliable memory, a vivid imagination, a ready command of language? And which of these gifts predominates? Is his thinking instinctively clear, or does he find that his second thoughts are nearly always the best? Where is he weak and where is he strong? This is of the first importance . . . it is this self-knowledge that should solve this problem of method.[3]

It is my purpose to present here the general attitude of writers on homiletics toward preaching from a manuscript rather than to discuss the reasons for that attitude. However, the excerpt from Father O'Dowd's volume suggests a brief statement of some reasons for reading the sermon. These are given by writers who meanwhile argue for preaching without manuscript.

1. Pattison, in his *The Making of the Sermon* notes three pros: (a) A preacher may lack the oratorical temperament, may dislike looking at his hearers, may lack felicity of diction in extemporaneous discourse, may feel exceedingly nervous and apprehensive of failure. (b) Preachers with a dangerous fluency of speech would do well to write and sometimes to read their sermons. (c) Preaching necessitates composition which, dealing with religion, demands accuracy and finish.

2. Broadus, in his *Preparation and Delivery of Sermons,* gives three reasons for writing the sermon: (a) The mind is more easily fixed upon the theme. (b) Writing compels to completeness of preparation. (c) Writing secures greater excellence in style. He proceeds next to delivery, noting that the reader: (a) is more at ease both before and during the de-

[3] This paper cannot discuss the alternatives to preaching from manuscript, such as *memoriter,* extemporaneous (in its various phases), or impromptu delivery. Each of these varieties might well have a separate paper accorded to it—and the present paper may be fairly voted too long as it is.

livery; (b) can repeat the sermon without renewed preparation; (c) can publish the sermon if this be thought desirable.

While thus generously stating various advantages accruing to the reader of a sermon, the verdict remains against the practice in the opinion of these and other writers on homiletics. At times, interesting anecdotes are given in illustration of the advantages to the preacher, and examples are cited of preachers (like Chalmers, for instance) who attained great popular approval in spite of their custom of preaching from manuscript. But the implication seems to be that such illustrations and examples are very rare indeed. Apropos of this, I can supply a counter illustration of a highly humorous kind. A certain priest of my acquaintance (long since dead) always read his sermons. One hot summer day, the open windows of the church allowed a sudden strong wind to purr through the church and to scatter the leaves of the manuscript amongst the hearers.

Before entering directly into the "question which", as the Anglican author of a book entitled *Preaching* remarks, "is prominent in all homiletical treatises", two observations might well be made.

(1) Writers who argue strongly against the custom of preaching from manuscript are apt nevertheless to seek a sort of compromise. Thus Kidder suggests what he calls, in his *Treatise on Homiletics,* "a composite mode of delivery" which should avoid the defects and secure the advantages of the different methods of delivery: "Without doubt some concession should be made to circumstances and also to mental or physical constitutions. . . . If he read, the more nearly his reading approaches free delivery the more effectual it will be. . . . It must nevertheless be regarded as a general rule, that any composite style of delivery will exhibit patchwork, and lack that symmetry essential to a perfect impression." We can suppose a reader looking up from his manuscript and interjecting some extemporaneously conceived thoughts, or elaborations of what he has just read, and then returning to his manuscript. Dr. Alexander declared that this "is not unlike trying to speak in two languages" because "it requires the practice of years to dovetail an extemporaneous paragraph gracefully into a written sermon." Kidder comments that "nevertheless, it may

be done, but usually only by those who have first acquired readiness and correctness of extemporaneous speech." But something having the appearance of extemporaneous expression may be achieved by readers who have largely memorized their sermon and who can accordingly complete a sentence, or may-hap even a paragraph, after a glance at the initial words of either. This will permit freedom of gesture, etc.

(2) Not all "sermons" are banned by those who argue against "reading" a sermon. We shall find Newman making some exceptions for large groups of "sermons". Perhaps it would be more exact to say that he simply declines to include such groups within the scope of his discussion.

With this rather long introduction to our theme, we may now begin to quote freely in order to present the views of Newman on the question at issue.

I

It may be interesting as well as enlightening to begin my quotations with the altered views, arguments and practice of John Henry Newman. The Oratorian editor of *Sermon Notes of John Henry Cardinal Newman, 1849-1878,* begins his Introduction to the volume thus:

> Cardinal Newman in his Church of England days always read his sermons. He discontinued this practice, except on very special occasions, after his conversion. At both periods he was following what happened to be the more general custom in the Communion to which he belonged.
>
> It is not likely that his preaching suffered much by the change. If it had, he would have gone back to his old practice. He would have preferred, it is true, to do what most other priests did, for he hated singularity in any shape, but this was not a sufficient reason for running the risk of even partial failure before *mixed congregations* in a town where he was a stranger, and at a time when from various causes the no-Popery feeling was particularly strong. Neither does the change, though he was past middle life when he made it, seem to have been a difficulty to him. Apparently he soon discovered that the thoughts that he had in his mind when he entered the pulpit developed themselves and took new shapes while he was speaking; for the Notes which are now being published were for the most part written out not before, but *after,* the sermon.

Newman wished to follow the general custom of his own Communion in order to avoid singularity. He found himself able to do this without any appearance of loss to his preaching. Nevertheless, he occasionally returned to the practice of his Church of England days when there were some special and compelling reasons for this reversion to type. Meanwhile, he apparently did not memorize his sermons of the Catholic days, but spoke *extemporaneously* (in the good sense of the word) as his most common practice.

One reason, therefore, for avoiding singularity in the Catholic pulpit, is to preach either extemporaneously or *memoriter,* but not to *read* the sermon, since our ordinary Catholic custom is against delivery of a sermon from manuscript. Still, there are occasions, as Newman himself observed, when it appears the better wisdom to read the sermon. We have thus obtained a fairly broad outlook on the question at issue.

Perhaps, however, the issue is a little deeper than the remarks just now quoted might intimate. Not only singularity, but the popular conception of what constitutes preaching, is involved. The editor who has been quoted says that the change from reading the sermon to the Catholic practice of not reading it did not seem to have been a difficulty to Newman. That is not the whole question, however. The more basic consideration is in reality the view taken by his hearers. And it is Newman himself who has strongly stated this view of the folk in the pews. In his discourse on University Preaching he argues the matter thus:

> While, then, a preacher will find it becoming and advisable to put into writing any important discourse beforehand, he will find it equally a point of propriety and expedience not to read it in the pulpit. I am not of course denying his right to use a manuscript, if he wishes; but he will do well to conceal it, as far as he can, unless, which is the most effectual concealment, whatever be its counterbalancing disadvantages, he prefers, mainly not verbally, to get it by heart. To conceal it, indeed, in one way or another, will be his natural impulse; and this very circumstance seems to show us that to read a sermon needs an apology. For, why should he commit to memory, or conceal his use of it, unless he felt that it was more natural, more decorous, to do without it? And so, again, if he employs a manuscript, the more he appears to dispense with it, the

more he looks off from it, and directly addresses his audience, the more will he be considered to preach; and, on the other hand, the more will he be judged to come short of preaching the more sedulous he is in following his manuscript line after line, and by the tone of his voice makes it clear that he has got it safely before him. *What is this but a popular testimony to the fact that preaching is not reading, and reading is not preaching?*

I have italicized the question with which Newman closes his paragraph. Mayhap the word *popular* in the question will give us pause. A preacher may contend that he is seeking, not the popular *verdict* on his sermon, but the *good* his sermon may do to the people. The popular verdict on a sermon is indeed most often a fallacious one, for it is based on false values. But in the next paragraph Newman undertakes to show that there is "a principle involved in this decision" not to preach from a manuscript. He declares that Protestant ministers do not easily meet the argument of those who stay away because both prayer book and sermon can be read at home as well as in church, and one man's reading is as good as another's. And he ends the paragraph thus:

Good advice is good advice, all the world over. There is something more, then, than composition in a sermon; there is something personal in preaching; people are drawn and moved, not simply by what is said, but by how it is said, and who says it. The same things said by one man are not the same as when said by another. *The same things when read are not the same as when they are preached.*

Once more I ventured to confer italics upon the closing sentence of the paragraph. But I think that some qualification of the sentence may be desirable in view of the fact that when Newman, in his Anglican days, read his sermons with his eyes apparently fixed continuously on his manuscript, he was nevertheless able to move his hearers most profoundly. Why? Gladstone gives us a fairly convincing answer in an address on preaching delivered at the City Temple in 1887:

Now Dr. Newman's manner in the pulpit was one about which, if you considered it in its separate parts, you would arrive at very unsatisfactory conclusions. There was not very much change in the inflexion of the voice; action there was none. His sermons were

read, and his eyes were always bent on his book; and all that, you will say, is against efficiency in preaching. Yes, but you must take the man as a whole, and there was a stamp and a seal upon him; there was a solemn sweetness in the tone; there was a completeness in the figure, taken together with the tone and the manner, which made even his delivery, such as I have described it, and though exclusively from written sermons, singularly attractive.

Aye, there's the rub! There was a stamp and a seal upon Newman, a completeness in his figure, a sweetness in his tone—and he had to be taken as a whole and not *per partes*. There was that "indefinable something" which haloes a dedicated personality and which makes the hearer forget the criticism of a mere specialist in homiletic elocution. And we can also forget the harshness of diction in the old proverb: *Quod licet Jovi non licet bovi.*

Newman's discourse on University Preaching makes little distinction between audiences—whether students at college or the folk to be found in our ordinary congregations—and his views on reading or preaching from manuscript apply practically, I think, to "ordinary" sermons. In his closing paragraph he says:

> For myself, I think it no extravagance to say that a very inferior sermon, delivered without book [i. e., not read from manuscript], answers the purposes for which all sermons are delivered more perfectly than one of great merit, if it be written and read. Of course, all men will not speak without book equally well, just as their voices are not equally clear and loud, or their manner equally impressive.

Into his whole argument on preaching I have not space, of course, to enter more fully here. To get his complete view, his whole discourse ought to be read carefully and be thoroughly meditated.

II

Recalling Maitland's remark in his work on the Dark Ages, that he quoted liberally for the reason that readers rarely take the trouble to "see" such and such a work for an author's exact language and much prefer to have that language placed directly under their eyes, I have followed Maitland's example in quoting Newman rather liberally. My excerpts have been

made from the sixth section (or chapter) of "University Preaching", which discusses the question "whether or not", as Newman phrases his thought, "the preacher should preach without book," that is to say, without manuscript. He prefaces his discussion as follows:

> This is a delicate question to enter upon, considering that the Irish practice of preaching without book, which is in accordance with that of foreign countries, and, as it would appear, with the tradition of the Church from the first, is not universally adopted in England, nor, as I believe, in Scotland; and it might seem unreasonable or presumptuous to abridge a liberty at present granted to the preacher.

The liberty of which he speaks is not abridged in our American dioceses, although but few preachers, I think, adopt the manuscript method either in general or in occasional preaching. So far as our manuals of homiletics are concerned, my impression is that they almost nowhere even contemplate the possibility of preaching from manuscript ("without book"). This tradition seems to be constant, although (strangely enough, in view of Newman's tribute to the universal Irish custom) it is in Dr. Potter's *Sacred Eloquence* that attention is given to the possibility of manuscript preaching (page 322):

> Now, in no sense of the word, can *reading* be called *preaching.* A sermon is of its very nature, as has been shown, a persuasive oration. In real preaching, one man speaks to another. From the depths of his own heart, the speaker, in warm, earnest, and, in a certain sense, spontaneous language, persuades, entreats, and exhorts his hearer to adopt and embrace those views, and that line of conduct, which are thus urged upon him. The sermon which is written and delivered *memoriter,* is more or less perfect in proportion as it approaches, more or less closely, to this idea of a persuasive oration. A sermon which is prepared, at least substantially, before delivery, as every sermon worthy of the name ought to be prepared, may be made to possess most of the good qualities of the extempore discourse, without its defects. The sermon which is merely read from a paper never has been, and never will be, anything more than a piece of reading. Such a performance never has been, and never will be . . . a sermon in the true sense of the word.

It is surprising that Newman should have deprecated criticism from priests in England and Scotland who apparently did not preach "without book". In his *The Priestly Voca-*

tion, Bishop Ward's chapter on Preaching assumes that the young priest will never think of manuscript preaching, and quotes Cardinal Manning's *Eternal Priesthood:* "The written word is what we thought when we wrote it; the spoken sermon is what we think at the moment of speaking. It is our present conviction of intellect and feeling of heart: it is therefore real, and felt to be real by those who hear it." If Father Roche's book, *Practical Hints on Preaching,* may be taken as representing the priestly custom in Scotland—(its *imprimatur* is dated "Edimburgi, die 5 Augusti, 1933)—there is little or no manuscript preaching there. As for France, Father Sertillanges' large work of 452 pages, *L'Orateur Chrétien,* does not envisage such a possibility. As for Germany, Bishop Keppler's *Homiletic Thoughts and Counsels* is similarly silent. It seems clear that, in our own days, manuscript preaching has probably no Catholic exponent so far as homiletic manuals are concerned. What sporadic exceptions there may be in practice are, one might fairly suppose, very infrequent.

This apparent consensus of Catholic opinion and practice may be considered as having something of the nature of an argument from authority—an argument against preaching from book or manuscript. It seems to be something more than merely a textbook recognition of a practically universal Catholic custom in preaching, in such wise that Father Potter's strong arraignment of manuscript preaching appears like a move along the whole front against an enemy that does not exist. He was doubtless led to make the move after having read Newman's long and strong argument. But Newman's argument may have been directed to two things rather than to an arraignment of Anglican methods of preaching and a defence of the traditional Catholic method. What Newman really desired was, not *memoriter* preaching, but well-prepared extempore discourses; and manuscript preaching was one obstacle in his way.

III.

What is meant by *preaching?* What is meant by *sermon?* Before we accept over-readily the views propounded by Newman and Potter, we must first of all understand just what each writer had in view in his exclusion of the "book" or

" manuscript ". We may begin with Father Potter's idea of a sermon.

He declares that a sermon is, of its very nature, a *persuasive* oration. In warm, earnest, and in a certain sense spontaneous language that proceeds from the depths of the preacher's heart, a sermon " persuades, entreats, and exhorts his hearer to adopt and embrace those views, and that line of conduct, which are thus urged upon him." Now it is obvious that some pulpit orations are not at all conceived in the fashion or intended for the purpose thus outlined by Potter. They are not intended for the conversion of sinners or for the encouragement of the devout. Although delivered in a church during Mass itself, they may be most largely historical retrospects of some parish life (as in the golden jubilee of a parish) which only most indirectly " entreat " the hearer to embrace a " line of conduct " or adopt the preacher's " views ". They may be practically essays that deal with educational or economic or sociological plans or purposes; and what the preacher has to say will come principally from his head and be almost exclusively enlightening rather than warming. Entreating, imploring, emotionally exhorting—such " sermons " would provoke laughter rather than tears. Bossuet's *orations funébres* might be loosely styled *sermons,* as might also Bishop John Carroll's eulogy on George Washington, or a patriotic discourse delivered on Memorial Day. In brief, the " sermon " will vary in its manner of delivery according to the occasion, the theme chosen, the purpose intended. The ordinary Sunday discourse will be unlike the ordinary emotional discourses on the Four Last Things in a " mission " given at rare intervals. Again, while the Sunday discourse should not be lifeless and icy-cold, neither must it always be of a hectic character.

Turning next to Newman's view of a sermon, we find him making or implying a distinction in sermons. He, in some respects like Potter, envisages what a preacher undertakes in an ordinary pastoral discourse, whether that discourse is to be delivered before students in a university or the commoner folk assembled in the parish church. But he also considers certain kinds of " sermon " which he expressly excludes from his present contention: courses of sermons on theological points, polemical discussions, treatises *in extenso,* whose object is " not

directly and mainly the edification of the hearers, but the defence or advantage of Catholicism at large"; also "panegyrical orations, discourses on special occasions, funeral sermons, and the like". He does not mean to include such sermons when he so strongly bans the custom of preaching from manuscript. They do not fall directly within his purview. But he does formally take under consideration a discourse whose character might apparently justify the use of book or manuscript in the pulpit "if the case supposed fell for certain under the idea of a University Sermon":

> It may be urged with great cogency that a process of argument, or a logical analysis and investigation, cannot at all be conducted with suitable accuracy of wording, completeness of statement, or succession of ideas, if the composition is to be prompted at the moment, and breathed out, as it were, from the intellect together with the very words which are its vehicle. There are indeed a few persons in a generation, such as Pitt, who are able to converse like a book, and to speak like a pamphlet; but others must be content to write and to read their writing. This is true; but I have already found reason to question whether such delicate and complicated organizations of thought have a right to the name of Sermons at all. In truth, a discourse which, from its fineness and precision of ideas, is too difficult for a preacher to deliver without such extraneous assistance, is too difficult for a hearer to follow; and, if a book be imperative for teaching, it is imperative for learning. Both parties ought to read, if they are to be on equal terms;—and this remark furnishes me with a principle which has an application wider than the particular case which has suggested it.

The "principle" here spoken of concerns the advisability of not reading from a book or manuscript, since what is thus read could be read more carefully at home, and "good advice is good advice all the world over":

> There is something more, then, than composition in a sermon; there is something personal in preaching; people are drawn and moved, not simply by what is said, but by how it is said, and who says it. The same things said by one man are not the same as when said by another. The same things when read are not the same as when they are preached.

Newman's strong preference for properly prepared extemporaneous preaching seems to have effected large changes in respect of delivery of the sermon. We find the Anglican

Foxell devoting Chapter IV of his volume, *Sermon and Preacher,* to the one theme of "Preaching and Reading". He writes:

It is not our intention to attempt a full discussion of the vexed question of the comparative merits of extemporaneous preaching and reading from a manuscript; still, most men, we imagine, will agree with us that the majority of people are generally more impressed by a sermon that is "preached" than by a sermon which is read. For mission work, without dispute, extemporaneous preaching is absolutely essential. A well-read sermon will undoubtedly produce its effect; but in proportion as its delivery pleases—and it is no question now of its matter—it pleases for the reason that it suggests the ease and freedom of the spoken sermon; and if it be argued that such and such a preacher, although he reads from a manuscript, is as little hampered by it as if it were not before him—so far as this is an argument at all, it is an argument in favor of doing without the manuscript altogether. . . . Of course, while we contend on behalf of extemporaneous preaching, we are not such blind advocates as not to see that read sermons may have special and peculiar advantages of their own: "There is nothing which is not some way excelled, even by that which it doth excel." But we are speaking now principally of the method of delivery, and we are concerned to show the general advantages which "preaching" has over "reading".

Neither can it be my present intention to argue the *pros* and *cons* of this business of preaching without manuscript, for many of those who discuss the question consume large space in the process. Instead, I refer my readers to Dr. Kidder's *Treatise on Homiletics,* which gives great space to this matter (edition of 1864, pp. 310-312, 324-328, 464-491); or to Etter's *The Preacher and His Sermon* (pp. 444-451), which sums up the discussion (p. 449):

To sum up all the various disadvantages into one general and formidable objection against the method, it is unquestionable that reading is *unfavorable to the highest order of eloquence and effectiveness.* The interference with the free use of the physical energies, the tendency toward dulness in preaching, the disadvantage of being unable to use new thoughts that may be suggested during the act of speaking, and the natural timidity and inaptitude in making extemporaneous addresses before various public assemblies, are all so many

obstacles to true eloquence, the highest form of which requires the fullest natural freedom in the use of all the bodily and mental powers. The best model of sermon-reading has, nevertheless, something about it that is artificial; for the effort to *seem* to be doing one thing, namely, *speaking,* while in reality one is doing another, namely, *reading,* is one of the plainest examples of artificiality, and artificiality is antagonistic to true eloquence. There is an eloquence of art as well as an eloquence of heart; but the difference between the two is as great as the difference between the cold marble statue of Webster, and Webster himself.

And elsewhere (p. 443) Etter observes that:

Our best authors on homiletics, such as Kidder, Shedd, Broadus, and Hoppin, all strongly advocate the extempore method. In the Church of England the homilectic writers, Bridges, Gresley, and Moore; among the Baptists, Ripley, Wayland, and Broadus; among the Presbyterians, Skinner and Shedd, unanimously give the palm to the same method. Even Ware, a Unitarian author, has written the most systematic treatise on extemporaneous preaching. Among the Methodists, "not one is known", says Kidder, "that was ever a reader of sermons." The United Brethren of Christ have always employed this method. This mode of delivery was also adopted by the most successful preachers of nearly all denominations. . . . From these historic facts, the conclusion is inevitable that the original and time-honored mode of speaking without manuscript is the best for all times and for all men, and calculated to produce the most efficient preaching.

It would only prove tedious further to multiply quotations of this nature. What Père Sertillanges, O.P., calls (in his *L'Orateur Chrétien*) the "ancestral soul" of Catholicism may prove a strong argument in favor of the method or mode of delivery favored by Newman with extensive pleading—a practice which, as he points out, "is in accordance with that of foreign countries, and, as it would appear, with the tradition of the Church from the first."

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ST. PAUL'S MAGNIFICENT APPEAL FOR PURITY.

I Cor. 6: 13-20.

NO CATHOLIC PRIEST doubts his duty to instruct and exhort his flock in the virtue of purity. Obviously, he has a difficult and a delicate task. Concerning this subject a reverent reticence is traditional in the Church. The priest knows that complete silence on this important matter is wrong, even though it is better than untimely or indelicate discussion of it. Very probably, he is not so confident of handling it as deftly in the pulpit as in the confessional. As confessor, he can give personal and specific advice to the penitent, where priest and sinner are protected by the sacred secrecy of the sacrament. But it is only in the pulpit—and this means of grace is not to be neglected—that he can convey copious, systematic and impersonal instruction. And all feel that such doctrinal talks are very necessary in this time, when modern paganism is so daringly frank, and when eye and ear and sense are so exposed to its dangerous propaganda.

It has occurred to the writer that St. Paul handled a situation in Corinth, in many respects like our own. The section, indicated in the title to this article may serve us as a precious model, and some reflexions on it will aid us in the duty of preaching. The passage is plain to the simplest, and compelling even to the hardened. In it, the Apostle enforces on men's attention most powerful motives for avoiding the dread sins of lust. In swift strokes that will check the most careless, he contrives to make us realize the dignity of our human body, and the outrage done it by impurity. The ideas he uses will aid us. They will enable us to help our people to conquer the same temptations as those to which the flock of St. Paul was exposed.

Perhaps the problem of St. Paul was even more thorny than ours. Corinth was a port of two seas. Much of the immense trade between the eastern and western halves of the Roman Empire passed through it. Sailors and dockmen, slaves and middlemen, ambitious freedmen and opulent merchants thronged to this ancient city, their eyes alight with greed and lust. Even pagan poets exclaimed at the vices of Corinth. Long before St. Paul's time, Aristophanes had made a verb of its very

name, because of its crew of courtesans. It was here, with living forms of vice before his eyes, that the Apostle wrote that burning excoriation of pagan impurities, which we read in Rom. 1 : 23-32. The church " of much people in this city " (Acts 18 : 10) had to live amid the multiplied allurements of impurity. And some, whose appetites were whetted in that fetid air, fell into sins which they thought they had foregone for ever.

We know that St. Paul could be both stern and gentle with sinners; and yet, even when stern, his father's heart shows through. He can argue and exhort, threaten eternal pains, and draw gently with the hope of reward. But whatever course his skilful rhetoric takes, it is characteristic of his style that his moral lessons are based on deep dogmatic principles. This mark of his manner strikes us most, when we find that even the subtlest Christian doctrines are laid before the unlearned following of the faithful. Is there some hidden efficacy in this method which we do not realize? Can it be that so difficult a doctrine as that of the Mystical Christ can be made a compelling motive for the unlettered? We must not distrust this method of St. Paul. We have tried it too little. The Corinthian church was no better instructed than our own people.

The present section on impurity embodies a fine example of the Pauline manner. The subtlest of doctrinal truths is used to enforce a lesson, and this in a form which compels and strengthens the hearts and wills of men; nay, it even shocks us into realizing the horror of unchastity. St. Paul shows us how terrible this sin is, because he speaks so truly and so deeply of the sublime dignity of the human body. The threefold consideration which he uses follows a general statement. We need preface his own words with the remark that where our Douai reads " fornication," we are to understand, not the specific sin, but impurity or unchastity in general.

INTRODUCTION.

" *But the body is not for fornication, but for the Lord and the Lord for the body.*"—I Cor. 6 : 13.

St. Paul has pointed out in the previous verse that " meat is for the belly and the belly for meats ". Man satisfies a legiti-

mate appetite by seeking food. To eat is, of itself, a matter of moral indifference. But impurity, he says, is a quite different thing; it is not as legitimate to satisfy the appetite of lust as it is to satisfy that for food. Very probably, St. Paul had never heard of doctrinaires who preached the pernicious falsehood that both appetites are "biological imperatives," or "urges which may be moderately appeased". Yet, he has condemned them in this passage. For, sinners against purity (6: 11-12) shall not possess the kingdom of God. He scouts the argument that what is true of one organ is true of the whole body. The organ will one day cease its function and its need of food. But the whole body is destined, both now and later, to a more splendrous and honorable existence.

This dignity and destiny of the body are proclaimed in the phrase, "the body is for the Lord and the Lord for the body". Thus, we have a correlation between Christ and the body of man. For "Lord" here means Christ, as the contrast with "God" in the next verse indicates. The two relations, of the body to Christ and of Christ to the body, express, in a summary way, the doctrine of the Mystical Christ. St. Paul discusses this doctrine more fully under the second of three headings, and it will be convenient to explain it more in detail there. For the moment, we may take this general reference to the dogma as indicating the supernatural plane on which the whole argument rests. For St. Paul passes over many natural motives which may deter men from sin; and he omits also many religious motives which he might use and does use elsewhere. He wishes to propose the most fundamental of reasons on which all valid motives to preserve purity must ultimately be based.

The doctrine of the mystical union of Christians with Christ involves a threefold relation of man's body to the Most Blessed Trinity. First, because of that union the faithful are already "raised up together" (*con*resuscitati) mystically in Christ, and they will be raised up in splendor on the Last Day. God raised Christ from the dead; and this raising is appropriated to God the Father. Secondly, men's bodies are members of Christ, the Son of God. Thirdly, men's bodies are the temples of the Holy Ghost, whom the Son has sent. Each of these three points suggests a powerful and compelling appeal to Christians, to cleave, at all cost, to the marvellous virtue of chastity.

A. First Motive: The Body to be Raised by God the Father.

"Now God raised up the Lord, and will raise us up by His power."—I Cor. 6: 14.

It is a fact that all men, both pure and impure, will be raised up at Judgment. St. Paul's point of comparison, then, is not in the mere fact of resurrection; but in this, that the pure of heart will rise in glory. The glory of their bodies will be made like to the glory of Christ's Body. Christ is the exemplar and model which God, the Divine Artisan, is to watch as he moulds in glory the clay of our frames. Christ's is the splendrous stature to which we will be made grow up. This glory is more fully explained in the 15th chapter of this letter. The resurgent bodies of men rise from the corruption of death, and become for ever incorrupt; they are clothed with light and splendor; they are no longer subject to the ills, diseases and detrition of time; they are full-strong in vigorous manhood; they are purged of the dross of sensuality, and thus they are spiritualized.

In all these qualities they do but imitate the sinless Body of Christ; they are marked and stamped as He is. How clear it is that the impurity of time mars and outrages every feature of this bodily glory of eternity. How will impenitent foulness be clothed in integrity and incorruption? how will putrescence put on splendor? how will desecrated, debased and flaccid manhood be rëinvigorated? how will the leprous dwelling of impurity shine with the spiritual brilliance of the elect of God? The impure body cannot be likened to the glory of Christ. The unchaste have failed to read the true legend of the destiny of their bodies. They turn their eyes from the splendor of a future day, to dally with the lurid attractions of earth's moments. And it but crowns all their sordid and self-bound folly, to add that the impure Christian has seen and known the splendrous gifts of risen glory, only to disregard and contemn God's generosity in offering them. These are the thoughts which St. Paul suggests in stating his first motive of purity.

B. Second Motive: The Body a Member of Jesus Christ.

"Know you not that your bodies are the members of Christ? Shall I take the members of Christ, and make

them members of an harlot? God forbid. Or know you not that he who is joined to a harlot is made one body? 'For they shall be,' he saith, 'two in one flesh.' But he who is joined to the Lord is one spirit."—I Cor. 6: 15-17.

Our bodies are members of the Mystical Christ. Can we not offer this most compelling motive of purity to our people? We are joined to Christ in many ways, but this union is deeper and more sublime than any other union we have with Christ. We are united, for instance, in sympathy and sentiment, in our attitude, policy and outlook on life; we try to imitate the thoughts and motives of Christ, the Man. Thus, we are joined to Him in heart. Again, we strive to make our wills resigned to His: we revere His commands, and seek, though failing often, to live and love His ideals; thousands even follow His counsels of perfection. Thus, we are united to Him in a moral union. Even more, we are united to Him in a social organization, His Church, and are just as truly in His society as we are united politically and nationally with our fellow-countrymen.

But we are united to Him more intimately still. For men's souls are filled with sanctifying grace; and when this grace is within baptized Christians, not in mortal sin, they are living members of the Mystical Christ. Now this is a real union, for grace is a real thing. Sanctifying grace is within us just as really and truly as hardness is in a rock, or qualities of sense in a landscape. A comparison may help us visualize this union. The myriad cells of our bodies are permeated, vivified, controlled and united into one man, by the single principle of human life, the soul. So too, millions of Christians are united in one Mystical Christ. The faithful are vivified, permeated, and united into one, by the grace of Christ, dwelling within them. Thus, "he who is joined to Christ is one spirit." All the members of Christ, head, arms, hands, were united into one physical unit; so too, through grace, Christians are the members of one mystical unit. This union transcends all other ways of being united with Christ; it includes, supersedes and excels all others.

This higher form of oneness with Christ is called the Mystical Union. It is not a mere name, nor a figure of speech. It expresses a reality; but this reality cannot be fully under-

stood, and for this reason it is called mystical. We cannot understand how our bodies can be raised to live a life above that of matter, and be fed by the life-flow from the Vine to the branches (Jo. 15: 1). The manner of this union is not fully revealed to our minds; search as we will, we find only feeble analogies to help us to realize it. And as a result, we call it mystical, not because it is doubtful as a fact, but because its mode of being is impenetrable to our reason. It is not vague, merely because it is a matter of faith; it is not to be reckoned an empty phantom, because we cannot fathom all its reaches. It is not unreal, because we cannot picture it in three dimensions. It is thought, it is known and it is believed, even though imagination finds but little to grasp in its abstruse nature and implications. Now it is this real union to which the Apostle refers when he urges his flock to be pure.

A glance at the text shows that impurity is an appalling desecration of the members of Christ. The body of the impure becomes one flesh with a harlot. And what a hallowed thing that body is with which a Christian goes to sin. What an unholy thing therefore, when the member of Christ falls from purity! Who can measure the ingratitude to the great Giver of our privilege. What a ruthless shattering of a precious thing, wrought beauteously by God's own hands. It shocks us when a vandal hammers art to atoms, and his callous inappreciation of beauty disgusts us. Yet he is smashing the beauty fashioned by men. But the impure sinner shatters a thing of divine beauty.

These thoughts do not exhaust the suggestions of the text. Above all, St. Paul shows the supreme outrage we do to Christ, the head of the mystical body. Our body is part and member of Christ. This pearl is not ours to fling to swine; this branch is not ours to wrench from the true Vine; this stone is not ours to take from off the Corner-Stone. Who can wantonly lead Christ's own members into the dark purlieus of impurity? Who can willingly snuff out the light within us, lit by eternal graces, in the fetid recesses where rottenness lurks and breeds? What member of Christ can pause to reflect who he is and what he is, and can then go on, Judas-like, to betray Christ to impurity? Who, with eyes open, can revoke the deed of union with Christ and elect to "make his body the members of a harlot"?

St. Paul did not wish to diminish the shock which his text causes. He knew that the appeal of lust is insidious. It guilds over what is fetid. It masks with sentiment its own degeneracy. Lust even makes promises of surcease of sorrows and of lightening of heart. It is hypocrite enough to meditate on future reform, if it can have present pleasure, for it fastens its eyes on the "once" and the "now". But when stripped of all its trappings, what is it? The Apostle says: it is making the members of Christ one with a harlot. No self-deception can destroy that truth. Thus, in his second motive, the Apostle compels us to envisage the horror of sins of lust.

C. THIRD MOTIVE: THE BODY IS THE TEMPLE OF THE HOLY GHOST.

> *"Fly fornication. Every sin which a man doth is without the body; but he that committeth fornication sinneth against his own body... Or know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own."*—I Cor. 6: 18-19.

According to St. Paul, all sins, except impurity, are outside the body. The foregoing and following contexts must be the guide in interpreting the first verses, which commentators have found puzzling. Since our bodies are the members of Christ and the temple of the Holy Ghost, the Apostles wishes us to see that there is some peculiar malice in unchastity which is not found in other sins. It lies in this, that impurity defiles the body primarily. In other sins, the goal sought is something outside the body, and the body is made the instrument to reach it. The miser dreams of gold; the thief, of another's goods; the blaspheming mouth outrages the throne of God. But if the body is misused in these sins, it is as an instrument; in impurity, the sacredness of one's own body is desecrated. Lust seeks to sate the greed of the body itself; all outside the body is a means, not a goal, in this sin. Certainly, the impure man defiles the partner of his crime. But it is self-pleasure he seeks. Primarily, he pollutes the temple of his own life, honor and manhood.

But more. The body of the Christian is more than the temple of his own life and honor. This body is the temple of

the Holy Ghost. Now, again, we are to remind ourselves that this is no mere figure of speech. The doctrine is repeatedly preached in the New Testament. And to omit other proofs of it, we cannot make out in this case that the argument of St. Paul is founded, not on reality, but on a metaphor. The soul which is in sanctifying grace, is really the abode of the Most Blessed Trinity. "If any man loves me, he will keep my commandments, and my Father will love Him, and we will come to him, and will make our abode with him." (Jo. 14: 23). Now this special presence of God in our souls is appropriated to the Holy Spirit, the Third Person.[1]

The present argument for chastity rests its whole validity on the fact of the supernatural presence of the Holy Ghost in our souls and bodies. They are the home and temple of God. This indwelling is something far more sublime than the Divine Omnipresence. God is everywhere present. He is in the myriad places of all the universe at once; He is present even in the vilest spots of creation, in all the majestic immensity of His essence. But it is only in pure souls that He dwells as in a home and in a temple. He is in sticks and stones, but they are not His home; He is in the bodies of the vilest sinners, but they are not His temple. But the Christian soul and body are truly His home and temple. In developing the third motive, St. Paul uses only the notion of temple.

Our bodies, then, are the tabernacle wherein the Triune God dwells. Now, no reverence is too great in guarding God's temple from violation; no diligence is overdone in cleansing it; nor is any zeal exaggerated which makes it the sanctuary of devoted service. We are the sacristans of a majestic cathedral of God; we are made the guardsmen of a sacred citadel, whereof the gates, through which defilement may come, are our eyes, our ears and our senses. God, dwelling within us, is calling always to us who are the sentinels on the ramparts: "Watchman, what of the night? watchman, what of the night?"

Some illustrations will enable us to understand God's insistence on reverence for His temple. The book of Exodus has a

[1] For practical purposes in instructing the faithful, it does not make any difference whether we consider that the indwelling belongs to the Holy Ghost as a Person (Petavius and others), or is assigned to the Holy Ghost by appropriation (the more common theological opinion).

passage of astounding length on the details of the Tabernacle. Why these wearisome minutiae? Because it is not unworthy of God to prescribe for His sanctuary in the minutest detail. For in the Tabernacle He was to be present to His people. Trifles become tremendous. There is a startling instance of the reverence due to dwelling-places of God in II Kings, 6: 1-7. When David moved the Ark of the Covenant, the oxen which drew the cart on which the golden box was placed, swerved from the roadway. Oza, a layman, stretched out his hand to steady the lurching ark. God smote Oza dead, thus driving deeply into the hearts of the onlookers the lesson of reverence. That severe punishment was recorded in the nation's annals, so that all generations might learn the lesson. But above all these examples, the supreme instance of God's choice of a pure tabernacle is the ever Blessed Mother. The heart beneath which the Incarnate God was to dwell for nine months, was absolutely free from all stain of sin. The temple of God must be holy. How insistent and anxious, then, must Christians be, to keep pure and chaste the temple wherein God dwells.

We speak of "our" bodies. But St. Paul truly says: "you are not your own". Impurity, then, is a theft as well as a desecration. It is an ungrateful betrayal of the keys committed to our care. Is it our feeble imagination which keeps us from seeing that the pollution of this temple is a real thing? It is just as real, and far more heinous, a desecration than that of the Mohammedans, who battered into power half the churches of eastern Christendom. We feel our just anger rise when we read of Cromwellian mobs who marred so ruthlessly the beauty of vast cathedrals and smashed so wantonly the abbey shrines. Impurity is more wanton and ruthless than they are. Have you ever seen the broken altar stones of a ruined church? There are chillness and deadness, where warmth and devotions once were. One stirs inert ashes and a deadened soil where rank weeds struggle; and one thinks how men, long dead, once paid the homage of flaming love, and how stones, now crumbling, reflected the light and the life of their incessant devotions. Not less dead and inert, without light and without life, is the temple of the body which is dedicated to impurity.

Conclusion.

"For you are bought with a great price. Glorify and bear God in your body."—I Cor. 6: 20.

St. Paul's magnificent appeal for Christian chastity is done. All three motives rest on the central fact of the Redemption of man by Christ. He concludes, then, by recalling the "great price," paid by Christ in the Sacred Passion. In the cross of Christ all power to prevail in the combat lies ready for us; thence flows all the grace wherewith we may win through to victory; yea, even all succor and help to rise again, if, perchance, we have fallen. But the Apostle bids us look also beyond the crucifixion, and see Christ in His risen glory, one day to be shared with us. Whether we see his racked members on the cross, or contemplate them in the courts of heaven, we are to be reminded that we are parts and members of Him, in whom "dwelleth all the fulness of the Godhead corporeally". We partake of Him in what way our feeble natures can. Thus it is, through seeing our bodies not with natural eyes, but with vision sublimated by faith, that we will keep chaste the body fitted unto us.

William J. McGarry, S.J.

Weston, Massachusetts.

Analecta

SACRA PAENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

PECULIARES FAVORES SPIRITUALES PRO DEFUNCTIS CONCEDENTUR

DECRETUM

Nihil antiquius in Ecclesia Christi, ut vetustissima monumenta testantur, nihil concordius, nihil constantius quam pia defunctorum fratrum recordatio officiosaque sedulitas hostias, preces, eleemosynas aliaque id genus propitiatoria opera Deo pro eis offerendi, ut a peccatis solvantur. Quod, ceteroquin, aliud demum non est nisi catholici dogmatis *Communionis,* quam vocant, *Sanctorum* realis professio; dum *militantes* fideles propriam *purgantibus* ita opem conferunt, ut in Ecclesiam *triumphantem* quantocius cooptari mereantur.

Et ad hoc, sane, non defuerunt Romani Pontifices pro eorum paterna sollicitudine saepe saepius, decursu temporum, plenisque manibus Ecclesiae thesauros profundere. Ut ecce Clemens XIII qui Missas omnes quae in annua Omnium Fidelium Defunctorum Commemoratione celebrantur, privilegiatas edixit; et Pius X qui indulgentiam plenariam *toties quoties,* suetis conditionibus, eadem die lucrandam largitus est; et novissime Benedictus XV qui ter eadem ipsa die Sacrum faciendi facultatem omnibus sacerdotibus benigne concessit.

Haud mirum igitur si, Decessorum suorum vestigiis inhaerens, Ssmus D. N. Pius Pp. XI feliciter regnans vehementissimam Suam erga purgantes animas caritatem peculiari quodam modo testatam et Ipse voluerit. Quem in finem in audientia infrascripto Cardinali Paenitentiario Maiori die 27 vertentis mensis impertita quae sequuntur benignissime indulsit, scilicet:

1. Ut, durante Commemorationis Omnium Fidelium Defunctorum octavario, Missae omnes in quocumque altari et a quocumque sacerdote celebratae habeantur tamquam privilegiatae, pro anima tamen cui applicantur.

2. Ut fideles omnes qui, eodem octavario durante, coemeterium pie ac devote visitaverint et, vel mente tantum, pro defunctis exoraverint, lucrari valeant, suetis conditionibus, singulis diebus, indulgentiam plenariam, sed defunctis ipsis tantum applicabilem.

3. Ut fideles omnes qui, ut supra, coemeterium visitaverint et pro defunctis exoraverint quovis anni die, lucrari valeant indulgentiam partialem septem annorum; hanc quoque tamen applicabilem tantum ipsis defunctis.

Praesenti in perpetuum valituro absque ulla Brevis expeditione et contrariis quibuslibet non obstantibus.

Datum Romae, ex Aedibus Sacrae Paenitentiariae die 31 Octobris 1934.

L. Card. Lauri, *Paenitentiarius Maior.*

L. * S.

I. Teodori, *Secretarius.*

DIARIUM ROMANAE CURIAE.

Pontifical Appointments.

Knights Commander with Plaque of the Order of St. Gregory the Great, civil class:

7 July, 1934: Messrs. Charles F. Williams and William H. Albers, of the Archdiocese of Cincinnati.

Knights Commander of the Order of St. Gregory the Great, civil class:

27 February, 1934: Dr. John Francis Hagerty, of the Diocese of Newark.

1 June: Mr. John Gleeson, of the Archdiocese of Ottawa.

Knights of the Order of St. Gregory the Great, civil class:

27 February, 1934: Dr. James Alexander Nugent, of the Diocese of Newark.

3 March: Mr. William T. Moore, of the Diocese of Los Angeles.

12 April: Dr. Edward Cautillon, of the Archdiocese of Cardiff.

25 April: Mr. William L. Igoe, of the Archdiocese of St. Louis.

Knight of the Order of St. Sylvester, Pope:

2 June: Mr. Gustave Emond, of the Archdiocese of Ottawa.

Privy Chamberlains supernumerary of His Holiness:

19 April: Monsignors John P. J. Spencer, George Joseph Donnelly, Francis A. Pudlowski, and Cornelius McCarty, of the Archdiocese of St. Louis.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED APOSTOLIC PENITENTIARY issues a decree granting special spiritual favors in behalf of the souls in purgatory, as follows:

1. During the octave of All Souls' Day, every Mass, celebrated by any priest and at any altar, is privileged, for the soul to whom the Mass is applied.

2. During the same octave, the faithful who in a religious spirit visit a cemetery and there offer prayers, even if only mentally, for the departed, may gain a plenary indulgence, under the usual conditions, each day, for the dead.

3. An indulgence of seven years may be gained for the departed by all who visit a cemetery and there pray for the holy souls, on any day of the year.

ROMAN CURIA publishes officially the list of recent pontifical honors.

A SUGGESTION FOR MANY PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Is it not true that magnificent action can be taken, at times, but that "you don't know how the public will take it"? This is said in particular reference to active diffusion of printed matter. Cardinal Gibbons, in *Our Christian Heritage,* remarks that priests are too shy of printer's ink. And Saint Paul, after he had repeatedly created even "a riot" in the Jews' own temple, still went there to "dispute from the Scriptures". He was spreading the Faith—no matter how the public would take it!

There is an unheralded priest far up in the New York archdiocese whose priestly hobby and evening occupation is the mailing of Catholic literature to every house in his city. Upon entering his study you at once know that you are in the presence of a doer. There is a long table, with paper-roll bracket and knife attached, as in a store. In a corner of the room stand two or three large cases of *Our Sunday Visitor,* containing issues of several Sundays. Two walls of this room are lined with book-cases or shelves of Paulist pamphlets, treatises, and tracts, some for every type of non-Catholic mind.

"This is my pastime," the genuine pastor explains, "my joy, and a great part of my ministry, to see to it that every family within my parish limits receives something Catholic to read at least once a month. Father, I have two hundred converts in this parish of six hundred souls."

May God bless him and multiply his kind! This priest's custom is to roll up two or three *Visitors* with other inexpensive tracts, wrap them in paper from the roll and mail them to family after family in the city directory. Of course, this represents considerable mailing expense, added to the cost of the literature.

Here, in North Carolina, it is quite necessary to practise utmost thrift. There are parishes here with fewer than ten families. Folk of the North forward to us their Catholic pamphlets, left-over *Visitors,* etc., and when these are wrapped into a neat roll, and unceremoniously tossed over the doormat on the veranda, from door to door, the results are very gratifying. Frequently an honest thinker, as a consequence, accosts a priest on the street here and says, "Pardon me, Reverend, but would you tell me when I might attend an evening service with a sermon at your church?" This and similar proofs of awakened interest and curiosity have become common to the young and active priests of the Raleigh diocese.

It stands to reason that if you flood a town with Catholic truth, the people will begin to see that all denominations making lesser claims are but masquerading as Christianity. The substance of Christianity is recognized when one reads a Catholic paper. It is just this substance of things that the Protestant heart has been hungering for. Those good people find only the shadow of former Christianity in their empty lecture-

churches. The human heart and mind crave sacramental union with God.

Cardinal Gibbons once wrote that if you want the maximum result from your sermons, you must give printed matter with the sermon.

And "the public will take it" very pleasantly. Some are flattered. Others will write the pastor a letter asking time of services, asking other reading on the same subject, etc. In most instances they will remark to a Catholic neighbor or friend that they received a pamphlet. If the Catholic neighbor is alert and zealous enough, he will invite the curious non-Catholic to "come along to the sermon Sunday evening". In many instances the non-Catholic will inquire whether he might accompany the Catholic. Others confess they really "would like to know more about the Catholic Church." What splendid steps forward! What evidence of light and Grace newly dawning in another soul! "Other sheep I have"—a first call for Catholic Action from the sweet Saviour Himself—"which are not of His fold; them also must I bring, and there shall be one flock and one shepherd."

Such devoted champions of Catholic truth as Cardinal Gibbons, Archbishop Spalding, and Archbishop Ireland saw around them a Protestantism ever thawing away before the warm light of true Christianity. To-day we act as if there are Catholics enough to satisfy us! Let us hope we do not really entertain such a conviction. This much is certain: error, in corporate strength, is allowed to retain its ground. And is it not our business to keep up a restless combat against error? Is it not the obligation of every priest to gain daily more and more of the stolen or foreign field for the benign reign of Jesus Christ, King?

Knights of Columbus and Catholic Daughters do not know what is lacking at their meetings. What is wanted is a program of things to be done for the parish. The pastor who furnishes them a program of activity has a live organization. The pastor who offers no activity removes the purpose of the society's existence, and the society becomes a dead organization. Here, then, is activity that will yield keen delight, will fan enthusiasm to increased action, and, yes, will even bring the return of the money spent on propaganda. Sunday evening

sermons on the subject of Church and Sacraments will meet with ever-increasing attendance—where literature is being distributed. And what inner joy to see former Protestant friends at our Holy Communion rail!

One priest, here in North Carolina, was made pastor of fifty-one souls. Regularly but one non-Catholic, together with about twenty Catholics, attended the Sunday evening services. By giving literature from door to door, the attendance gradually increased till at the end of a year his audience included twenty-eight Catholics and forty to sixty non-Catholics. What a thrill, in utterly Protestant territory, to see his chapel, seating a hundred, often filled to capacity—within a year's time.

We kneel every morning and evening to say: "Our Father . . . Thy Kingdom come!" We can bring it about, with very surprising progress, with a visible growth.

LEO GERARD DOETTERL.

CATECHIZING.

As a Jesuit scholastic about to begin theology, I was invited to join the band of some twenty Jesuits who were engaged at that time in teaching catechism in a large Italian parish. To prepare me, or scare me into preparing myself, they told of a young man who had been sent out there on a previous occasion.

The nervous youth faced a little class of twelve "jumpety" Italian lads, arranged in two pews in front of the one in which he was standing. It was his first attempt at catechizing, and since he had passed his examinations in philosophy satisfactorily, and certainly ought to know enough theology to teach a class of twelve-year-olds, practically his only preparation was to bring a Baltimore Catechism to the class. He started by asking them a few review questions, which some few answered immediately. Then he began a thoroughly orthodox and strictly dogmatic explanation of the operations of grace through the sacraments. As he progressed, he noticed that his class was slowly but surely disintegrating, weakening, disappearing. First it was those at the far ends of the pews who seemed to sink into the floor and not come up again, and then as the situation became more embarrassing, and the hearers fewer and farther between, some of those right in front of him

suddenly weakened and walked away. They either joined friends in another class, or took to the fresher air without. Finally, with no one to listen to his dissertation but himself, and, with the embarrassment of all this happening before hundreds of children and scores of teachers, he piously took his hat and left also. It was his first and last appearance in a catechetical center.

This was the "horrible example" given me by a young Jesuit priest when he invited me, then a Jesuit scholastic, to try my fortune at this hazardous game. Whether the incident related was exaggerated or not, it had the desired effect on the prospective pedagogue. Two weeks before I was to make my debut, I secured the names and ages of the boys I was about to face. They were the oldest in the whole Sunday school, Italian boys ranging from ten to thirteen years. Approximately 1,000 children attended this Sunday school every Sunday, taught by some 78 teachers, priests and scholastics, nuns, lay people, young men and women. The center was a model of sufficient organization without the surplus "red tape" that strangles so much good work. Most of the classes were held in the body of the church, each class consisting of about fifteen children, with an open space of perhaps three or four pews between that class and the others in front and back of it. Of course, there were classes in the sacristy, in the little school hall, and in every nook and corner where a few children could be placed. Each teacher had a little 3x5 card for each child, and on that card there was a square for each Sunday. The teacher marked in the proper square whether or not the child was present. Absentees were reported to the pastor the same Sunday afternoon, and during the week the homes of these absentees were visited. "I'm comin' every Sunday now. Fader came to our house last week, and did I get it! Both mom and pop soaked me." Reports of this kind were not uncommon from a youngster who had chosen the movie instead of the church for his Sunday afternoon instruction.

In preparing for my first assault, I tried to foresee every possible contingency ranging from a walk-out to a cross-examination by these young dynamos on my past history, credentials, and present abilities for this important post. So I prepared an amount of matter that really lasted for four lessons. A

little prayer leaflet I gave to each one at the beginning of the class, because I had been told that if they have something in their hands, they are less inclined to be mischievous, or even dangerous. I had prepared cut-outs from religious goods catalogs, and pasted these on paper, so as to help them concentrate on what I was telling them about.

Then, of course, there was the psychological preparation. I was resolved to go before them with some of the *savoir faire* of an " told timer ", with the airs of a veteran to whom this was just another class. In other words, I went prepared for the worst, convinced that if I got through the first class without any fatalities, a decisive victory could be recorded. Perhaps this wholesome fear saved the day.

As I faced my twelve hopefuls, they seemed curious and unafraid, but not exactly ferocious nor antagonistic. It was evident from the first minute that they had a leader, and I felt that if I " got " him, I would have them all. Apparently somewhat " fresh " and flippant at first, he soon proved to be the possessor of a courageous heart and a good mind, and for the next four years led this crowd on to the things that make for practical Catholicity.

When the little group had looked over the new teacher, listened to the first charge, and found that they were going to be given ample opportunity to do things in the physical, intellectual and moral fields, that there would be a baseball team, prizes for knowing the Catechism well, etc., they were all for it. The lesson I had prepared was only about a third finished when the bell announced the end of class and the beginning of Benediction.

The superiors of this center saw fit to leave me with that same class for the next three and a half years. Very few of the original twelve dropped, but some eight more were added. These boys were young men now, and Bible History and Apologetics had taken the place of the little Catechism. Frequent Communion was the one big idea insisted on so constantly that they took it as a matter of course that weekly Communion at least was expected of all. Postals were sent by the teacher to the boys during the week, reminding them to go; records were kept by those who were weekly communicants; and one year a framed document, looking very much like a small edition of a

university degree, with the boy's name written in large Old-English letters, was given to each boy who had been a weekly communicant during the past year. We took care to have them attractively framed before giving them to the boy. The "sheep skins" read as follows:

> This is to certify that .....
> has been exemplary in attendance and diligence during the past year, and is now a REGULAR COMMUNICANT, desirous to comply as far as possible with the wishes of the Church in regard to frequent reception of Holy Communion, as stated in the Decree of Pope Pius X, 1905, on the subject of daily Communion.

In after years I found these "diplomas" still occupying a place of honor on the wall of the family sitting-room. In going to all the trouble we did to have these documents made and framed we hoped that in future years it would recall the days of fervor, not only to the recipient of the coveted testimonial, but also to his mother or relatives.

Some four years after I left this class I returned to the neighborhood and found to my joyous astonishment that this little group was still united, having rented a small house as a club-house. On the walls a number of religious pictures were to be seen, and among the first of their framed rules was found one to the effect that all members of this club must be frequent communicants. One of their number (I believe he was president of the club) was a regular teacher at the Sunday School where he had attended classes for so many years. The club had teams in the three major sports: basketball, baseball, and football, and, of course, the score book of the games in which they were engaging was the chief exhibit to be shown to visitors. "As the twig is inclined, the tree is bent."

My next experience was more interesting in this, that we started the center *ab ovo*. I was sent as a subdeacon to help out a pastor at Christmas, and during the course of our conversation he told me of a problem which was "bothering" him more than anything else. His was a medium-sized, heterogeneous parish, in a large city. The problem was how to take care of the religious training of the children of his parish who were not in the parish school. Some of them had been

coming once or twice a week after school, but he felt that there were too many that were not coming, and that the ones that were coming should get more than they were getting. Members of his Young Ladies' Sodality were willing to engage in the work, as well as some of the married members of his flock.

Sunday afternoon was suggested for the classes. The pastor feared he would not get many children on Sunday afternoons: "Their parents take them out riding on Sunday afternoons. Others go to the movies; the boys go to ball games, etc." "Why not make the Sunday School so interesting that they would want to come there instead of going to these other places?" We were told we could try it, but that the chances for success seemed slim. For four Sundays we worked might and main to get them there. A half-hour explanation of the Mass slides was given, a short talk (about fifteen minutes) on some religious subject very pertinent to them, then games for the boys and games for the girls in the schoolyard. Often a movie was shown gratis in the school hall. (We got the movie gratis from the film people.) In about six weeks we had seventy children coming regularly, which was far beyond the most sanguine expectation of the pastor. Closer investigation discovered four or five non-Catholic children who had slipped in with their Catholic friends, and begged to be allowed to continue. Parents found that their children would rather join the other children at the Sunday School than go out riding. Our baseball games were as attractive to the boys as the neighborhood games. As soon as we had the proper line on those coming, we broke the crowd up into classes, and a catechism center was on its way.

All this work was done under the auspices of the Catholic Instruction League, whose chief object is to furnish instruction in Christian doctrine to Catholic children whom the parish school cannot or are not reaching, and also to working boys and girls and even adults who may be in need of such instruction. It is within the special scope of the League to provide, as far as possible, for the religious instruction of the colored, of the Chinese, and of others who, as mentioned in the Papal Brief of erection, are apt to be neglected.

The League realizes full well that there is no substitute for the Catholic school. Since, however, many grade and high-

school students do not attend Catholic schools, the League does what it can to supply, as far as possible, necessary religious instruction and training. It is one of the agencies which helps to supply the need for such confraternities as enuntiated in Canon 711, No. 2: "Curent locorum Ordinarii ut in qualibet paroecia instituantur confraternitates Sanctissimi Sacramenti, ac doctrinae christianae; quae, legitime erectae, ipso jure aggregatae sunt eisdem Archconfraternitatibus in Urbe a Cardinali Urbis Vicario erectis." [1]

J. F. HENRY, S.J.

Chicago, Illinois.

LOTIO VAGINALIS.

To the Editor, THE ECCLESIASTICAL REVIEW:

In the June issue, 1934, of THE ECCLESIASTICAL REVIEW, there appeared an article entitled "Lotio Vaginalis". In confirmation of his view, the author of the solution made a deduction from a statement by Father Vermeersch. Since the authority of the solution counted heavily on the authority of Father Vermeersch, the following correspondence with Father Vermeersch might prove of some interest and value.

August 12, 1934.

THE REVEREND A. VERMEERSCH, S.J., D.D.,
Università Gregoriana,
Piazza della Pilotta,
Rome 101, Italy.

Reverend and dear Father Vermeersch,

I am enclosing a copy of a letter which I have sent to the Editor of THE ECCLESIASTICAL REVIEW, a magazine widely read by the priests of this country.

Am I right in stating that the writer in question has erred in listing your authority on his side from your statement *loco citato*?

Also, Reverend Father, would you kindly give your solution to the *quaesitum* as enclosed?

I shall be very thankful to you for an answer at your earliest convenience.

Gratefully and respectfully yours,

(Signed) WILLIAM S. BOWDERN, S.J.

[1] See ECCLESIASTICAL REVIEW, July, 1934, p. 73.

The following is the enclosed copy mentioned in the letter to Father Vermeersch:

To the Editor, THE ECCLESIASTICAL REVIEW:

In the June number, under the heading "Lotio Vaginalis", on page 624, sq., appears the following *quaesitum*:

> "Estne licitum mulieri expellere semen virile immediate vel quasi-immediate post coitum maritale (sine intentione impediendi generationem) per lotionem vaginalem (with or without antiseptics mixed with water) munditiae causa in casu certae pregnantiae, vel in casu realis sterilitatis mulieris, vel in casu aetatis provectae septuagenariae, quae nullam spem prolis gignendae habeat? Quantum incommodum sufficiat ad permittendum lotionem vaginalem immediate post coitum vel ante unam horam post coitum? Simpliciter grave vel gravissimum?"

To this *quaesitum* appears the following answer on page 626, IV, n. 2:

> ". . . If the sterility arises only from the part of the woman, the case is slightly different, for then living semen is deposited in the vagina. However, even here it may be said that the semen is virtually inactive from the start, and its immediate removal will no more interfere with the course of nature than its removal two or three hours later. This is in accord with the statement of Vermeersch (*l. c.*,—i. e. *Theol. Moralis*, Vol. IV, n. 71), who allows the use of a douche for a reasonable cause as soon as there is no danger of decreasing the probability of conception; therefore, *a fortiori* it should be allowed immediately when there is no possibility of conception."

I suggest the following consideration and objection to the above solution. In the case of a woman who is sterile or pregnant, her inability to conceive here and now is *per accidens* as regards the marriage act; and if she does not use a vaginal lotion until the time generally allowed, she does nothing that is directly preventative of conception. But if she uses a vaginal lotion immediately after the marriage act, her inability to conceive is effected *not per accidens* but *per se* as regards the marriage act, and it is effected deliberately by an action that is directly opposed to the nature of the act.

I do not see clearly how you can enlist Vermeersch as an authority on your side from his statement (*l. c.*), much less how you can draw an *a fortiori* argument from what he says.

Our Holy Father, Pius XI, in his encyclical *Casti Connubii* speaks as follows:[1]

[1] *The Encyclical on Marriage*, p. 39; The America Press, New York.

> ". . . Nor are those considered as acting against nature who in the married state use their right in the *proper manner* although on account of natural reasons either of time or of certain defects, new life can not be brought forth. For in matrimony as well as in the use of the matrimonial rights there are also secondary ends, such as mutual aid, the cultivating of mutual love, and the quieting of concupiscence which husband and wife are not forbidden to consider so long as they are subordinated to the primary end and *so long as the intrinsic nature of the act is preserved.*" (Italics inserted.)

To the above letter and enclosure Father Vermeersch replied as follows:

Collège
Philosophique et Théologique
de la
Compagnie de Jésus
A.S.B.L.

28th August, 1934.

Dear Rev. Father,

Your answer to the Editor of the ECCL. REV. is perfectly correct. I have nothing to observe about it.

Yours truly in Xt. and B.M.

(Signed) A. VERMEERSCH.

WILLIAM S. BOWDERN, S.J.,
St. Louis, Missouri.

Reply to Father Bowdern, S.J.

The foregoing objection seems to arise from a failure to distinguish between contraceptive practices which vitiate the very nature of the marriage act and those which have for their purpose the prevention of conception after the act has been properly completed. It is true that anything which interferes with the natural execution of the marriage act is a violation of nature. But whether or not conception takes place does not pertain to the integrity of this act. "Requiritur et sufficit ut copula rite peragatur a viro testiculos substantialiter integros habente, virga intromissa in vaginam perviam, et semine virili ibidem recepto." [2] Consequently it is not correct to state that

[2] De Smet, *De Sponsalibus et Matrimonio*, n. 208.

if a woman " uses a vaginal lotion immediately after the marriage act, her inability to conceive is effected not *per accidens* but *per se* as regards the marriage act, and it is effected deliberately by an action that is directly opposed to the nature of the act ". A vaginal lotion leaves the marriage act complete in its nature; at the most it merely prevents conception.

However, to prevent conception after the marriage act has been properly completed, is also a grave violation of nature and consequently strictly forbidden. But in a case where conception is impossible it is difficult to see how one can speak of preventing conception; how one can speak of interfering with nature, when it is known that nature itself does not proceed on to conception.

The distinction between contraceptives that interfere with the normal execution of the marriage act and those that merely impede conception is acknowledged by theologians. " Est etiam distinctio facienda inter copulam onanisticam, quae in ipso actu pervertitur, illam scil. quae fit cum retractu, vel ope pallioli, pessarii aut pseudo-vaginae, et copulam quae in ipso actu non pervertitur nec a fine detorquetur, sed cui rite peractae succedit artificium, ad semen debito modo introductum expellendum vel sterilizandum; in hoc altero casu, artificium quidem dirigitur contra finem naturae, sed ipsa copula non est contra naturam." [3]

Vermeersch was not quoted as approving the use of the vaginal douche immediately after the marriage act when conception is impossible. It was merely stated that " this view is in accord with the statement of Vermeersch, who allows the use of a douche for a reasonable cause as soon as there is no danger of decreasing the probability of conception ". This conclusion is merely a further deduction from his principle. Vermeersch's words are: " Ob alium finem peracta, lotio vaginalis iam post horam a copula licita videtur, cum iam tunc generationem moraliter non impediat. Quamvis enim ipsa fecundatio locum habere nequeat ante horam cum dimidio a copula, iam post semi horam vel unam horam tot nemaspermata utero recepta sunt ut talis spes fecundationis facta sit qualis melior moraliter exspectari nequit." [4] The principle implied in these statements

[3] Op. cit., n. 240, footnote.

[4] Vermeersch, *Theologia Moralis*, Vol. IV, n. 71.

is that the lotion is permitted as soon as there is no longer any danger of decreasing the probability of conception, even though living bacilli may be destroyed or removed. Now if it is allowed to destroy some of the semen because it will not contribute anything toward conception, why is it not allowed to destroy other semen, even all the semen, for that same reason? And if Vermeersch allows the lotion already when there is no longer any probable hope that conception will take place, surely it should be allowed all the more readily when conception is certainly impossible.

The quotation from the Encyclical *Casti Connubii* is not to the point, since the use of a vaginal douche, as was shown above, does not interfere with the natural execution of the marital act, but merely interferes with conception when that is possible.

INSINCERE ANTE-NUPTIAL GUARANTEES.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am presuming to forward this brief comment on the article, "Insincere Ante-Nuptial Guarantees," in the November issue, since it rejects the solution of a Casus Moralis submitted by myself to the *Homiletic and Pastoral Review*. As nearly as I can follow the argument of Dr. Park, it is principally that the Church has never expressly or equivalently demanded sincere guarantees as a condition for a valid dispensation from the impediment of Disparity of Worship. I concur quite willingly that jurisprudence explicitly demanding such sincerity is lacking, but equivalently it is found in canons 39, 40, 1680 § 1. Thus canon 39 as well as the responses of the Holy Office make it certain that the guarantees are an essential condition of validity of the dispensation. Canon 40 fixes as a condition for every rescript, "si preces veritate nitantur," with no exception for this particular dispensation. Canon 1680, § 1, declares an act invalid "where those things are lacking which essentially constitute that act"; but one essential constitutive of a promise or pledge is sincerity, i. e. the intention of binding oneself. and if it be lacking, there is no promise, no guarantee and hence

"preces non veritate nitentur". Dr. Park admits that the guarantees are a condition of the dispensation; if jurisprudence be desired on whether a condition is fulfilled or not, then one may read the masterly decision of the Rota on the Paris case (*A. A. S.*, 1922, pp. 515 ff), in which it is expressly stated that not even the apparent fulfilment of a condition is equivalent to fulfilment and against the presumption established by this apparent fulfilment proof to the country is to be admitted. All that his arguments establish is a presumption of law, sufficient to give the Ordinary moral certitude, but not excluding proof to the contrary.

LEO P. FOLEY, C.M.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your correspondent writes: "All that Dr. Park's arguments establish is a presumption of law, sufficient to give the Ordinary moral certitude," etc. What is a presumption of law? Canon 1825 defines it as a presumption "quae *ab ipsa lege* statuitur". The legislator, therefore, not a private interpreter of the Code, establishes presumptions of law.

Again, your correspondent writes: "The argument of Dr. Park . . . is principally that the Church has never expressly or equivalently demanded sincere guarantees as a condition for a valid dispensation," etc. This is not precisely my argument. Briefly, my argument may be stated thus: The Code of Canon Law contains no law which invalidates a dispensation granted to a person or persons whose intentions were insincere when the dispensation from the impediment of Disparity of Worship was requested. Provided the Ordinary had moral certainty that the promises would be fulfilled, his juridical act of dispensation must be said to be absolute and not conditioned by the subjective state of the petitioner.

The canons to which your correspondent appeals have already been discussed in my article. He should either disprove my interpretation of them or accept them. Canon 42 determines when falsehood or fraud invalidates a dispensation, i. e. when in law a petition is not founded on truth. The argument from rescripts may be found on pages 454-455 of THE ECCLE-

SIASTICAL REVIEW, November, 1934. Your correspondent's recourse to canon 1680, § 1 is anticipated and answered on page 455.

Finally, your correspondent writes: "Dr. Park admits that the guarantees are a condition of the dispensation." Where is this admission made? On page 453 it is stated: "A distinction must first be made before the question may rightly be answered. We should *not confuse* the guarantees (*cautiones*) with the conditions (*condiciones*)." Your correspondent has fallen into this confusion.

CHARLES E. PARK

III.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with interest the Very Rev. Charles E. Park's article in the November issue of THE ECCLESIASTICAL REVIEW on "Insincere Ante-Nuptial Guarantees" (pp. 446 ff.). His conclusions seem to me to be sound, and I would like to add to his authority that of the Rota. It is true that the decision of the Rota does not treat the question *ex professo,* but only incidentally. However, we have the authority of the Rota for stating that the validity of a marriage is not impugned by a fictitious promise of one of the parties with regard to the education of children.

The text runs as follows:

Neque tenet comparatio inter promissiones quae ex canonum dispositione in matrimoniis mixtis exiguntur, in quibus dispensatio non conceditur nisi, praeter justas causas, cautionem praestiterit coniux acatholicus de amovendo a coniuge catholico perversionis periculo, et uterque coniux de universa prole catholice tantum baptizanda et educanda promittat, ac moralis certitudo habeatur de cautionum implemento. Siquidem, etsi pars acatholica has cautiones seu promissiones in pactum deductas et scripto exaratas non adimpleat, plenissimo quidem suo valore matrimonium consistit. Etenim, cum hae promissiones ab Ecclesia imponantur, pars catholica his promissionibus consensum matrimonialem non alligat, neque in essentialia contractus matrimonialis ingrediuntur. Quare, etiamsi pars acatholica *ficte* promittat, peccat utique, sed quia consensus alterius partis his promissionibus non subiicitur tamquam conditioni *sine qua non,* mat-

rimonium validum nihilominus censendum est. Secus vero dicendum quoties constet partem catholicam has promissones petiisse tamquam conditionem sine qua matrimonium non contraheret, et simul constet partem acatholicam *ficte* promisisse *ficteque* promissiones iuramento confirmasse.[1]

LOUIS C. DE LÉRY, S.J.

FREEDOM "FROM ATTACHMENT TO SIN" A CONDITION FOR GAINING PLENARY INDULGENCE.

Qu. In order to gain the plenary indulgence of the Jubilee one must be free from "any attachment to sin." How is this to be understood?

Resp. Theologians and canonists affirm that "to gain the full benefit of a plenary indulgence it is necessary to have a true hatred of every, even venial, sin committed, and to be wholly free from voluntary attachment to what is sinful". (See *The Raccolta*, eleventh edition, 1930, p. xvi, second paragraph.)

In his "Appendix de Indulgentiis", p. 347, No. 624, of his eleventh edition, Tanquerey says: "Si agitur de indulgentia plenaria totaliter lucranda, requiritur detestatio omnium peccatorum venialium, cum poena peccato etiam veniali debita remitti nequeat, nisi prius ipsa culpa dimittatur. Attamen si non totaliter obtineatur plenaria indulgentia, propter affectum ad aliquot venialia, partialiter acquiri potest (juxta *Codicem*, can. 926), quatenus remittitur poena eorum peccatorum de quibus contritio habetur."

The same teaching and the same explanation are found in Ayrinhac's *Legislation on the Sacraments*, p. 287, No. 247: "A plenary indulgence remits all the penalty due to sin, on condition however of being gained to its full extent. As this supposes very perfect dispositions, and forgiveness of (therefore detachment from) even the smallest venial sin, it must often occur that plenary indulgences do not produce their effect fully. The legislator here (can. 926) states that they produce it then partially and in proportion to the dispositions of the subject. This probably means that they remit the pen-

[1] Cf. *S. Romanae Rotae Decisiones seu Sententiae*, 1921, vol. XIII, Parisien., p. 214. See also *A. A. S.*, 1922, vol. XIV, pp. 515 ff.

alty due to the sins repented of, not any other. From plenary these indulgences become partial, but in a special sense."

A person is truly detached from all sins, even from venial ones, if his sincere will is never to commit any sin with a deliberate purpose. He knows from experience and he foresees that, from levity and human weakness, he will commit again some lighter offences, but he is at present in the sincere disposition to avoid all sins whatsoever. For instance, he cannot gain totally a plenary indulgence if he voluntarily holds some antipathy against another person, or intends to ridicule or backbite him, though in a slight degree. Likewise, a religious will not receive the full benefit of a plenary indulgence if he intends to break rules which oblige "sub veniali". In order to gain a plenary indulgence fully we must love God enough to abhor all kinds of sins, even venial sins. Such a perfect disposition is hard to obtain; but one should pray for it when one intends to gain a plenary indulgence. It is well to remember our Saviour's promise: "Amen, amen I say to you: if you ask the Father anything in my name, He will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy may be full." (John 16: 23, 24.)

DISTRIBUTING HOLY COMMUNION IN HOSPITAL.

Qu. This is a Catholic hospital, and many different priests administer Holy Communion to many patients in various rooms on different floors each morning. No two seem to follow the same rubrics in the matter. Communion is administered to the sick immediately after the daily Mass. In this case the celebrant remains vested in alb, cincture and stole. Must the color of the stole be the color of the day, or white?

When the priest arrives at the first room he follows the regular rubrics in the Ritual. Now many go through the same in each room. I maintain that this is not necessary, according to a late decree of which I have only a hazy notion. Others again maintain that each floor must have the rubrics in the Ritual complied with. Here again I am hazy, but I think not. I maintain that you start with the Rubrics at the first patient and finish with the last patient.

When the priests return to the altar, some claim you repose the Blessed Sacrament and give the blessing as at the end of Mass, and

not the blessing with the ciborium. Here I am speaking only of Communion and not Viaticum.

I shall be pleased to have your opinion on these matters that may have changed somewhat since I left the seminary.

To-day a priest told me I should not have changed from green to white in giving Benediction immediately after Mass. Benediction is given with cope, etc.

Resp. A priest who gives Communion immediately after Mass may keep the stole of the color of the day, provided it be not black.

Even if Communion is given without any connexion with the Holy Sacrifice, i. e. "extra Missam", the *Rituale Romanum* (Titulus IV, Caput II, No. 1) allows the priest to wear a stole either of white color or of the color of the day's office; but on All Soul's Day a purple stole should be used instead of the black one: "Sacerdos sanctissimam Eucharistiam extra Missam ministraturus . . . superpelliceo indutus, ac desuper stola coloris semper albi vel Officio illius diei convenientis (mutato tamen colore nigro in violaceum, die Commemorationis Omnium Fidelium Defunctorum)."

It was on 9 January, 1929, that the Sacred Congregation of Rites settled all controversies concerning the manner of distributing Holy Communion in different rooms of the same hospital. (See *Acta Apostolicae Sedis*, Vol. XXI, p. 43; and THE ECCLESIASTICAL REVIEW, Vol. 80 (1929), pp. 383 and 384.

When Holy Communion is to be given to several sick persons who live in the same house (convents, hospitals), but occupying different rooms:

In the first room only the priest shall recite in the plural number all the prayers prescribed by the Ritual. *In the other rooms* he shall say only: "Misereatur" . . . "Indulgentiam" . . . "Ecce Agnus Dei" . . . "Domine non sum dignus" once, . . . "Accipe Frater (Soror)" . . . or "Corpus Domini nostri Jesu Christi" . . .

In the last room he shall add "Dominus vobiscum" with its response and the prayer "Domine sancte" . . . in the plural, and, if a sacred Particle remain in the pyx, he shall give the blessing with It.

The chaplain of a Catholic hospital who has used the regular ciborium full of particles, to distribute Communion in different

rooms of the institution, should, on returning to the main altar of the chapel, observe rubrics Nos. 24 and 26 of the fourth chapter of the fourth title of the *Rituale Romanum* of 1925: "Cum pervenerit ad ecclesiam, ponit Sacramentum super Altare, genuflectit, ac deinde dicit: "Panem de coelo . . . Omne delectamentum . . . Dominus vobiscum . . . Oremus. Deus qui nobis sub sacramento, . . . Postea cum Sacramento in pyxide velo humerali cooperta facit signum crucis super populum, nihil dicens. Postremo illud in suo loco reponit."

In giving Benediction immediately after Mass, the priest may keep the stole of the Mass he has just said (provided it is not a requiem Mass); or he may take a white stole and cope. The stole and cope should be of the same color.

"AD INTENTIONEM DANTIS".

Qu. I received last year a bequest for Mass intentions. I said the Masses for the soul of the person who left the bequest. Some time later in looking over the letter in which the notice of the bequest was sent, I saw that the intention was not only for the soul of the deceased, but also for those of his deceased relatives. Since the Masses therefore were not said for the proper intention, is there any further obligation? Would it be enough to include in Masses said for other intentions at a later date the deceased relatives of the testator?

Resp. There is no further obligation whatever in the above case. This solution of the difficulty is based on the principles governing the application of Masses, namely, 1) that a habitual intention suffices, 2) that the predominant intention is decisive. It is presumed that every priest has made the general predominant intention of applying Masses, when requested, "ad intentionem dantis". The predominant intention in the case was no doubt to say the Masses according to the will of the testator, hence for the testator and his deceased relatives.

About the principle of predominant intention there is no dispute. Concerning the other principle, that is, the sufficiency of a habitual intention, there has been some difference of opinion, but not to any disquieting extent. A few taught that the habitual intention did not suffice for the application of

Masses. But the common opinion held and holds that said intention suffices.[1]

It may be added that even if the priest in the above given case had never made an explicit habitual intention to apply Masses, when requested, "ad intentionem dantis," no further obligation would remain in the matter. This may be concluded from the doctrine that an implicit habitual intention suffices,[2] a conclusion which apparently underlies a reply given in Sabetti-Barrett's Compendium [3] to the following case: "Difficultas major videtur adesse, si sacrista vel alius multa stipendia a diversis collegerit et pecuniam confusam pluribus sacerdotibus distribuat. Quomodo enim tunc facienda erit Missae applicatio?" The answer is as follows: "Nihil aliud faciendum est, neque aliud moraliter fieri potest, quam ut applicatio fiat juxta ordinem temporis, quo stipendia a fidelibus erogata sunt, juxta axioma, quod aliquando in justitiae materia usurpatur: Qui prior tempore, potior jure. Imo nec necessarium est, ut sacerdos ad hoc explicite attendat: siquidem sic velle agere censetur, cum id expostulet naturalis aequitas."

ORDINARY'S PERMISSION FOR BENEDICTION.

I.

Qu. It seems to be the practice everywhere to give Benediction with the monstance every day during retreats, irrespective of the length of the retreat or the number of persons attending. How is that to be justified without the special permission of the Ordinary? Some maintain that the Council of Baltimore permits the giving of Benediction with the monstance every day during a mission, and that this without doubt includes retreats also. Others maintain that a retreat is not a mission and, moreover, they have doubts as to whether that permission of the Council of Baltimore still holds good since the publication of the Code of Canon Law. Accordingly, they simply have private Benediction with the ciborium each day during the retreat. Which is the correct opinion?

[1] (De Lugo, *De Sacramentis* Disp. VIII, nn. 91 sqq.; S. Alphonsus, *Theol. Moralis* VI, n. 385; Gasparri, *Tractatus Canonicus de SS. Eucharistia*, vol. I, nn. 467 sqq.

[2] Lehmkuhl, *Theol. Moralis*, vol II, 12 ed., p. 149.

[3] *Theol. Moralis*, 27th ed. n. 706, Quaer. 5°.

Resp. The practice of giving Benediction with the monstrance every day during retreats is certainly known by our Ordinaries, and has their implicit sanction. This implicit permission is sufficient to satisfy the requirements of canon 1274. Decree No. 375 of the Second Plenary Council of Baltimore, which allowed solemn Benediction every day during missions, has been abrogated by the new Code (canon 1274). But it may be safely affirmed that the practice which, before the Code, was authorized by this Decree of the Second Plenary Council of Baltimore, is now allowed by a real, though implicit, permission of the American hierarchy. Ayrinhac, in *Administrative Legislation,* says at page 149: "Tacit permission suffices. Hence, if in a diocese the custom existed pretty generally of celebrating the months of May or June or others with special devotions and Benediction of the Blessed Sacrament every day, the mere silence of the Ordinary, who must know of the practice, would contain sufficient permission for it?"

This is the reason why solemn Benediction may, even under the Code, continue to be given every day during missions and retreats, in the United States.

II.

Qu. The chaplain of a certain hospital conducted by Sisters observes the feast of Corpus Christi and its octave by having a low Mass with singing each morning, during which Mass the Blessed Sacrament is exposed, and after the Mass Benediction is given in the usual way. Then in the evening of each day, without Vespers, he has Benediction with the monstrance again. He holds that this is a sensible interpretation of Canon Law regarding Exposition and Benediction on the feast of Corpus Christi and during its octave, thus letting the community of Sisters participate in the eucharistic spirit of the time. He has been taken to task for his conduct by others, who maintain that his procedure may be followed only in a *parish* church, during *solemn high Mass* and at *Vespers.* Is the chaplain in the wrong? If so, would it be in order for him to get the requisite permission each year from the Ordinary?

Resp. Canon 1274 allows public exposition with the ostensorium on the feast of Corpus Christi and within the octave, during high Mass and at Vespers. The Code Commission decided on 6 March, 1927, that the words "public exposition"

in this canon include also the Eucharistic Benediction with the Blessed Sacrament exposed in the ostensorium (*A. A. S.*, vol. 19, p. 161). The same Commission on 14 July, 1922, had already decided that the permission given by the Code for the day and octave of Corpus Christi was granted to all churches that are permitted to reserve the Blessed Sacrament, and therefore was not the exclusive privilege of parish churches (*A. A. S.*, vol. 14, p. 529).

The expression "inter Missarum solemnia" means a high Mass, and not simply a low Mass.

On principle, the chaplain of a religious community needs the permission of his Ordinary to expose the Blessed Sacrament during low Mass on the octave of Corpus Christi, and to give Benediction at night without Vespers. But let us repeat that, according to Ayrinhac as above quoted, and Vermeersch-Creusen (*Epitome Juris Canonici,* vol. II, p. 371, No. 599,), an implicit permission is sufficient; so that if such a practice has been followed, with the knowledge of the Ordinary, or is generally observed in a diocese, it may be considered as sufficiently authorized: "Sufficit tacitus consensus qualis consuetis benedictionibus suffragari potest."

ASSISTANCE AT MASS IN ONE'S PARISH CHURCH.

Qu. The members of a parish come to the church on Sunday morning and learn that there will be no Mass that day. Are they obliged to seek another church?

If Mass is said at a mission church only twice a month, are the parishioners obliged to attend Mass elsewhere on the vacant Sunday?

When only one Mass is said in a parish church and a number of parishioners are prevented from attending at the time that Mass is said, would they be obliged to attend Mass elsewhere at another hour?

Resp. The three questions may be summarized in one. Are Catholics obliged to hear Mass on Sunday anywhere other than in their parish churches? *Per se,* in the three cases given, all are obliged to attend Mass in some church. In the second and third cases, but not so easily in the first, circumstances, especially distance, may excuse one from the obligation.

SISTERS AS SERVERS AT MASS.

Qu. 1. When the Sisters in a hospital serve Mass said by the chaplain and another Mass is to be celebrated immediately, is the chaplain obliged to serve the later Mass, he being the only man present?

2. Have Sisters any privilege of taking the place of an altar boy in serving Mass when the latter can be provided?

3. Has a chaplain any obligation to supply altar boys for the community Mass in a semi-public oratory?

4. Should a priest entering a chapel where Mass is just begun, serve it and displace a Sister who had begun to answer?

1. Yes, if convenient.
2. No.
3. The Sisters have that obligation.
4. Yes.

PAINTINGS BEHIND ALTAR OF EXPOSITION.

Qu. We have public Exposition of the Blessed Sacrament every Friday throughout the day. Back of the altar of Exposition we have a painting of our Blessed Lord reposing in death on the lap of His Blessed Mother. Is there any obligation to cover that picture during the Exposition?

Resp. On 11 March, 1871, by decree 3241, ad 4, the Sacred Congregation of Rites ruled that sacred paintings and statues of the saints must be covered at the altar on which the Blessed Sacrament is exposed for a long period. "Tegenda est imago quae exstat in Altari in quo fit expositio." This expression "imago quae exstat in Altari" seems to apply to a painting which is back of the altar of Exposition, but which is very close to it. Even a painting of our Lord reposing in death on the lap of His Blessed Mother seems to fall under this ruling, which applies to all "sacrae imagines et sanctorum icones".

Ecclesiastical Library Table

THE PROBLEM OF THE SERVANT IN IS. 40-66.

Renewed interest, in a direction which betrays a happy and hopeful trend, is being shown in the perennial problem of the Servant, the " Ebed Jahweh " of the Book of Consolation (Is. 40-66). Until fairly recent times it has been considered almost axiomatic among non-Catholic critics that the Servant is a collective personality, though whether that personality be considered the historical Israel, Israel the Remnant, or the Ideal Israel, has depended largely on the particular inclination of each individual critic. More recently, however, the interpretation of the Servant as a definite individual has grown by leaps and bounds, scarcely if at all checked by Professor Eissfeldt's recent *Der Gottesknecht bei Deuterojesaja,* which according to the Rev. J. D. Smart, (writing in the January, 1934, *Expository Times*) has dealt a blow to the individual interpretation of the Servant from which it is unlikely to recover.[1] Exclusive of the Messias, almost all the major characters of the Old Testament, from Moses down to and even beyond Isaias himself, have been accepted by one critic or other. Not yet may we hope for the recognition of the Messias, but present tendency seems to give more consideration to the general trend of the whole Book, and less attention to the distracting minutiae of textual and literary criticism. With more attention paid to the underlying trend of the whole prophecy, we may hope to discard what seems to the present writer to be two fundamental errors in the study of the whole problem.

The first error is the assumption that the four Songs of the Servant form a kind of unity in themselves, divorced from and independent of the prophecy as a whole. Incalculable labor has been wasted in textual, literary, and metrical studies in an endeavor to clarify or to interpret a unity which simply does not exist. Fortunately in the present trend of the problem an attack is being made upon this basic mistake, rather because the unity in itself seems impossible, perhaps, than because it does violence to the prophet's meticulously unified thought.

[1] *L. c.*, p. 168.

The second error is the equally false assumption that the Servant is everywhere and always the same individual or collective personality. Here too there is an awakening and the beginnings of an opposition to a long accepted theory. But this opposition likewise arises more from contradictory characteristics in immediate contexts than from the basic incompatibility of the theory with the larger conception of the whole prophecy.

A careful and sympathetic reading of the Book of Consolation as a whole will show that not only do the Songs melt almost indistinguishably into their present context, but the figure of the Servant here and there assumes characteristics which preclude any possible attempt at unification of concept. In the course of the present article we shall endeavor, as briefly as is consistent with a general appreciation of the Book, to place in clear outline the direction of the prophet's thought from beginning to end. In that way we shall be able to weigh more accurately the immediate contexts of the Songs, and shall come to a surer interpretation of the Servant.

A serious stumbling-block in the way of a more appreciative understanding of the Book of Consolation lies in the marked difference apparent between the first and second half of Isaias. That there is a notable difference can not well be denied: the style of the chapters from 40 to the end is certainly more finished, more subtle, and the diction is at times more elevated, more ornate. And for those who follow the methods of the Critical school, this difference has produced such a minute analysis of individual words and of metrical structures that a larger view of the text as a whole has become practically impossible. Hence the similarity in thought and general structure between the first and second half of the whole work has been passed over unnoticed. Yet there is a striking similarity: we find in both sections the same characteristic emphasis on the sinfulness of the people, the holiness of God, the need of faith, and the salvation of the Remnant. And in the structure of the Book of Consolation, viewed as a whole, we have the structure so familiar in the shorter prophecies of the first half of the book, from 1 to 39: arraignment for infidelity, chastisement for the same, Messianic hope, and the final exhortation.

This similarity so far outweighs the dissimilarity in the two sections, that the most obvious approach to the problem is to endeavor to account for the dissimilarity. And such an endeavor will find fruitful and happy results in an appreciation of the historical situation of the time of the prophecy described in the Book of Consolation.

At the close of the thirty-ninth chapter we are in a period which slightly antedates the Babylonian Captivity; it is the time of the closing years of Ezechias's reign, and as we may legitimately surmise from the closing verse of the same chapter, it is a period of peace. Now Isaias is at this period a man well on in years, a faithful, battle-scarred veteran of many political and religious struggles, a man of almost life-long disappointments. God had warned him [2] at his very inauguration into office that his ministrations in behalf of his people would be fruitless. Nevertheless, despite the overwhelming disillusionment which must have been his, he remained ever faithful to his duty, even when faithfulness might well have meant his death. But now, in the sunset of his life, his work is over; peace has come to the realm and there is no longer need of his public services.

But we can imagine that God who had been served so well at such costs will bring into those fading years the consolation of a fuller glimpse of the glorious future which His servant has previsioned at times in passing flashes. This time, however, the vision will not be kaleidoscopic, jerky, interrupted by the rush of current strife, but a smooth-flowing view in the comparative peace of his retirement. If we suppose this, and it is not an unlikely supposition, we may suppose further, this time with more definitely objective reason, that the vision is handed down not orally but on paper. If both suppositions be granted, we have sufficient explanation for the difference in style between the Book of Consolation and the prophet's earlier work. The prophet who speaks, and the prophet who writes are different only as the Cicero of the Philippics and the Cicero of the Pro Archia.

For the first supposition we have only the likelihood of the situation. But for the second we have very clear indications in

[2] Cf. 6:9, 10.

the very opening chapter of the Book of Consolation. There we come upon an outline of all that is to follow, so clear and so carefully ordered, and later so accurately observed, that it is impossible to imagine the prophecy as other than written. The opening words of chapter 40, 'Be comforted' hail the spirit of the whole. Then in the second verse is given the triple division of the whole book, followed immediately by the repetition of that division in three sets of three verses. Complete development of each idea is given in three sections of three times three chapters, of which the central triplet in each trilogy treats of the chief character of that trilogy. In the mathematical centre of the entire book, chapters 52-54, is placed the central figure of the whole prophecy. It is impossible to conceive that so intricate and accurate a division, accurately followed from beginning to end, could be found in anything but a written composition.

If such a division really exists, and we shall show presently that it does, it is evident that we cannot separate, dissect, transpose, or reject sections of the prophecy on merely subjective literary grounds. Any literary analysis, however appealing, which fails to do full justice to the prophet's elaborately developed scheme is at once absurd and useless labor. For quotation purposes, in detailing the outline of the prophet, the Douay version of the Bible will suffice.

Outline of the Book of Consolation.

I. The first great section . . . 40-48.

The second verse of chapter 40 reads as follows: "Speak ye to the heart of Jerusalem, and call to her, for her evil is come to an end, her iniquity is forgiven; she hath received of the hand of the Lord double for all her sins."—Three notions are contained in the verse: 1) Israel's evil is over; 2) her iniquity is forgiven; 3) she will receive twofold for her sins. Here we have the threefold division of the entire Book, as we shall see presently. Each of the three ideas is given slightly fuller treatment in the triple series of three verses following the second: the time of slavery is over, the Lord is nigh, and all will be well (3-5); all flesh is grass which is withered under the breath of the Lord, sin is removed, and only the word of the Lord will endure (6-8); the Lord is nigh with His gifts,

He will shepherd His flock (9-11). The language of these triplets is figurative, but the above interpretation will be seen to be quite in accord with the prophet's thought when we observe the major sections in detail.

For a more sympathetic insight into the prophecy itself, we must first appreciate the mental background of the prophet. For long years he has been warring against Israel's besetting sin, the proneness of the nation to idolatry. Yet, despite heroic effort on his part, he has made scarcely any headway. It is but natural then that in his vision of the glorious future, graciously vouchsafed him by God, he should be occupied with the solution of that all-absorbing problem. And as a matter of fact, the entire vision is colored by the prevalence and final eradication of this great sin; Irsael is brought back once again, and finally to the school of God to be taught successfully that there is but one God whom alone she must serve.

After the introductory outline in the opening chapter, already mentioned, the remainder of the chapter presents a preliminary stage-setting, in which God insists on His exclusive rights to divinity and to omnipotence, contrasting His power with the impotence of the Gentile idols. We sense the scene, which becomes clearer in the following chapter: Israel, ranged on one side; the Gentiles and their images on the other; God in the centre of both parties. Then with the opening lines of chapter 41 the action begins: 'Let the islands keep silence, and the nations take new strength; let them come near and then speak, let us come near to judgment together.' The note is one of irony.[3] This first major section, down to the end of chapter 48 enlarges on the first of the three ideas mentioned in 40: 1, the cessation of the period of slavery. But while it is the dominant idea, it is not the whole idea of the section. Hence we have various undercurrents running through the action. Israel, to whom this section is primarily directed, had given herself over to the slavery of idolatry, and for that reason was delivered by God to the slavery of Babylon in punishment, not vindictive but salutary punishment. Therefore throughout this first main trilogy there is frequent emphasis on the exclusive right of God to divinity with a view to eliciting from Israel an act of faith. To encourage her toward that act, toward the

[3] Contrasting with ch. 40: 31.

emancipation from idol worship, her natural slavery to Babylon is to be removed. But at the close of the trilogy, the nation still remains deaf to the call of her God.

Thus we have the following analysis of the first part of the book: Chapter 40 contains the general outline of the whole prophecy, and the vivid description of God's divinity and omnipotence. Chapter 41 presents God's particular and apt proof of His claims in His enunciation of the advent of Cyrus (v. 2). Disturbance and excited activity follow on the part of the Gentiles at this pronouncement; they strive ludicrously to bolster up their helpless idols (5-7). The Israelites, apparently frightened by these preparations, are calmed by God's encouragement (8-20). Finally the Gentiles are challenged to prophesy, and God repeats his own prophecy (21-29).

Chapter 42 opens with the first of the disputed Songs. For the present we shall assume that the Servant is Israel, not the Israel of concrete fact, such as she appears at the moment, but Israel as she should be. (Later we shall return to the proof of this assertion.) God has just shown both His own power and the impotence of the idols of the Gentiles. Now, depicting the nation as He would have them, He implicitly calls on them for a vote of confidence, an act of faith in His divinity. But Israel refuses to come forward. Impatient, God calls out in half-threat: "I am the Lord, this is my name; I will *not* give my glory to another, nor my praise to graven things" (v. 8). He encourages them further by giving renewed proof of His powers (9-16), calls attention once more to the inefficacy of the idols (17), and finally turns on Israel in impatience (18-25), contrasting their present unresponsive attitude with His ideal: You, who should be a light to others, who should lead the nations out of darkness, are yourselves blind, unwilling to acknowledge my greatness, deaf to my teaching. That is why I have been chastising you all along. Isn't there anyone among you willing to listen, for the benefit of times to come? (Cf. especially vv. 19, 21, 22-25).

The central chapters of the first section present a constant and concentrated insistence on God's power, on the folly of Israel's adherence to idolatry, and on the advent of Cyrus. The last idea, being the outstanding proof of God's claim and the principal event in the main theme of the section (Israel's

freedom from slavery), appropriately receives very full attention in the closing chapter of the trilogy.

After the outburst at the close of chapter 42, the following chapter opens on a note of encouragement (1-7), followed by a pleading insistence by God on His divinity (8-17), a brief example of His power (19-21), and a final reproof (22-28). Chapter 44 renews the petition for confidence and reviews again the impotence of the idols, closing with the announcement of Cyrus by name and his appointment to free the people. Here in the centre of the Captivity trilogy we very fittingly find the instrument elected by God for the fulfilment of His prophecy of deliverance from bondage. Cyrus continues to be the subject of God's discourse through the first six verses of the next chapter, when the thought reverts once more to God's sole right to divinity. The concluding chapters of the section describe more concretely the foolishness of idol worship, by portraying the helplessness of the idols to give aid (chapter 46), the pitiful condition of Babylon which has trusted to the idols (47), and the punishment which has come upon Israel because of her fornication (48). Again, but in vain comes the petition for an act of faith in the sole God (48, 6-18).

Thus Israel's slavery is at an end through deliverance by Cyrus. God's glory has been made manifest to all flesh by the advent of the predicted one who has come along the path of the Lord, with all obstacles removed from the way. But not yet has Israel atoned for her sin; she has steadfastly refused to bow the knee in submission.

II. THE SECOND GREAT SECTION . . . 49-57.

The second group of triple chapters opens with significant words: 'Give ear, ye islands, and hearken, ye people from afar.'[4] A new note enters the prophecy. The section concerns the forgiveness of Israel, but here again there are undercurrents, not the least of which is a chastisement for the stubbornness of the nation. She has steadfastly refused the plea of her Lord, and she finds that now she no longer stands alone in the thought of God: the despised Gentiles will sit at table with her after her submission. Though a remnant of Israel will be saved, the major element in the New Sion will

[4] Ch. 49: 1.

be Gentile. Hence the call to the Gentiles at the head of the first chapter.

This chapter (49) introduces the second of the disputed Songs. Deferring our reasons once again, we shall take the Servant as the Messias. Israel as a whole has not deigned to answer the appeal of her Lord. So the Messias, impatient, eager, obedient, presents himself as the Servant. Called from the womb as was Israel, He, in contrast to her steps out of the ranks and answers. Following the conclusion of the Song (13), in which there is described the future work which is to be accomplished by the Servant, there comes a plaint from Sion that she has been abandoned, her progeny destroyed (14). The remainder of the chapter contains the promise of new children from the Gentile nations.

The third Song opens the following chapter, and is a reiteration of the Servant's self-oblation, this time colored with the ideas of opposition and suffering which gradually prepares us for the description in 52, 13 ff. The note of joy and jubilation over the removal of transgressions begins to be felt. Sorrow because of the price to be paid runs along in a minor key, appearing only in flashes, as in the middle of the Song (v. 6). At the conclusion of the Song, the people are urged by God to follow the Servant without fear, to rise out of their straitened condition (c. 51), and to go forward in the light of salvation. The divine wrath, hitherto poured out upon them, will be transferred to their enemies.

In the central trilogy (52-54) we reach the sublime focal point of the entire prophecy,—the vicarious satisfaction of the Servant which blots out Israel's transgressions, and opens the way for the New Sion of salvation and joy. The jubilation which in the preceding triplet has been welling up, breaks its bounds in the early verses of chapter 52 at the near approach of the Redeemer, only to die down at its close and fade away before the sublime recounting of the price the Redeemer must pay for the new freedom to come. The shadow of sadness in its turn passes away before the glory of the Redeemer's reward in the closing lines of the fourth Song, which beginning with 52 : 13, closes the following chapter. The new joy reaches its height in the closing chapter of the triplet, with the description of the wonderful effects of the Servant's work,—unending peace, and the foundation of the Church.

At the end of chapter fifty-four we have reached the culminating point of the farther vision. The prophet, "trailing clouds of glory", returns to the cruder realities of the actual period of captivity, and exhorts all, Gentile as well as Jew, to participate in the glory to come (cc. 55-57).

We have thus attained the second great aim of the prophecy, the forgiveness of Israel: before the glory of the Lord, all sin fades away, and only the Lord's redeeming word remains.

III. THE THIRD GREAT SECTION . . . 58-66.

The third and last trilogy of the prophecy does not directly touch either of the two points which are our concern,[5] so we shall merely pass over it briefly, for the sake of a complete view of the whole.

As in the first trilogy Israel held the chief place on the stage, so now in the complementary section, as the action dies down, the prophet's thought returns directly and chiefly to his nation. She is to receive twofold for her sins, double punishment for her guilt, and to the Remnant a twofold reward. She is urged to rouse herself from her apathy, and to cease to think that her sufferings have come either from God's indifference to her (c. 58) or from His powerlessness to help (c. 59). Salvation will come to her, as it will also come to the Gentiles (c. 60). That day of salvation will likewise be a day of wrath (c. 61), a day of mercy for the Remnant (c. 62), but of wrath for her enemies (c. 63). Then in the concluding triplet, Israel makes the desired confession (c. 64) which is accepted by God (c. 65), and the scene closes with a contrast between the lot of the faithful and that of those who failed to submit (c. 66).

Having at great length outlined the Book of Consolation, we are in a position to discuss briefly the problem of the Servant, and to pass judgment on the unity and also the extent of the Songs.

Who, first of all, is the Servant of 42, 1? Among the possible individuals, the one who might seem most likely would appear to be Cyrus. W. E. Barnes, in the *Journal of Theological Studies,* October 1930, offers a most persuasive argu-

[5] Miss A. E. Skemp (*Expos. Times,* Nov. 1932, pp. 94-95) finds a link between the Servant of the Songs and the sections 61:1-4. 7b–62:1-6. Her reading is based on a connexion with Immanuel (Is. 7:14-16) whom she falsely considers the personification of the faithful Remnant.

ment in his behalf, basing his contention as he does on the nearer context of the Song. According to the author,[6] God calls on the nations, in chapter 41, immediately before the Song, to witness an empire's fall; toward the end of the same chapter God announces that He has raised up a Conqueror from the North (v. 25) who will bring good tidings (v. 27). Then follows the Song, to the end of verse 10 in chapter 42. Immediately afterward a warlike note continues, evidently under the influence of the thought of the conquering Cyrus. Having fitted the Song very cleverly into the context the writer proceeds to smooth away the various difficulties of word and phrase interpretation. But there is one particular difficulty, a striking contradiction, which, as clearly pointed out by Father A. Vaccari, S.J., in a recent article,[7] he cannot overcome. And that is the fact that Cyrus will literally crash through all opposition (cf. 41 : 25), whereas the Servant of chapter 42 is so gentle that he will not break the bruised reed, nor quench the smoking flax. But as it is our contention that the context itself points the way to the interpretation of the Servant, let us rather examine that detail of the argument. The champion of Cyrus has come too close to the canvas to appreciate the larger sweeps of the artist's brush. The purpose of chapter 41 is not to call the nations to witness an empire's fall; the fall in a sense is merely incidental. The true emphasis must be placed rather on the *prediction* of that fall, for that prediction is the proof brought forward to prove God's sole right to the title of divinity, the important element in the attempted rehabilitation of Israel's faith. Cyrus receives his moment of emphasis in the central chapters of this trilogy, in chapters 43-53. Hence the contextual support of Cyrus falls to the ground.

In reality, the only possible Servant capable of satisfying the general trend of the prophet's thought immediately is Israel. Not the nation as it stands before the Lord on the stage, unregenerate, blind, and deaf, but Israel as she should be, and has always been destined to be, obedient, faithful. Recall the purpose of the Captivity, to recall Israel to her senses and to lead her definitely and finally from her idolatrous ways. Recall too how God, striving to convert her, frequently calls upon

[6] Pp. 34-35.

[7] *Miscellanea Biblica* II, 1934: "I carmi del 'Servo di Jahve'", p. 219.

her, either openly or implicitly, to make her act of submission. Then notice in the immediate context how God first brings into bold relief His own omnipotence and omniscience, and then in 42 : 8, after the conclusion of the Song, He becomes exasperated, reiterates His unique divinity and His unswerving determination to admit no rivalry or opposition. What is the cause of this sudden anger? If we suppose that He has just delineated persuasively the Israel of His desire as a gentle hint for her submission, and finds Himself rebuffed, we have a satisfactory answer. Otherwise verse 8 remains a mystery. And if we take verse 4 as the end of the Song, we have two additional innuendos, in verse 5, and in verses 6-7, heightening the appeal.

What at first sight seems a serious objection from the Catholic point of view to this interpretation is capable of a simple solution. St. Matthew (12 : 17ff) applies the Song to Christ. Therefore in some way the Servant is the Messias. We would say that in its extended literal sense the passage does represent the Messias, but, as it is too early to introduce the Messias into the prophecy—His position according to plan, coming in the second great trilogy, not in the first—we consider that in its narrower literal sense the Servant is rather Israel. The characteristics mentioned in the picture are those which should belong to every true Israelite, but which are realized in their perfection only in Christ. Thus distinguishing the interpretation of the text we satisfy both the context of the prophecy and also the text of St. Matthew.

The Second Song begins with the first verse of chapter 49. Despite the assertion of the Reverend J. D. Smart (*Expository Times*, January 1934, p. 169) that this Song is (with 42 : 1) the most vulnerable spot in the argument for an individual Servant, we contend that with due consideration of the context none other than an individual, and that too the Messias, can possibly be the Servant. Israel the nation, at the close of the preceding great section, has refused to come forward despite a series of implicit appeals in chapter 48 : vv. 1. 6. 8. 12. 14. 16. *Someone* does come forward, here in the Song. Not Israel, as is clear from the contrast in 49 : 14, and again through chapter 51. It must be the Messias, not only because of the link presented with the Servant in 52-53 (where the Servant is certainly the Messias, as we shall see), but especially because of the tenor

of the whole prophecy: we are in the section assigned to the salvation of Israel, but with Isaias the salvation of Israel is ever and only the work of the Messias. Hence He who has now come forward to be the Saviour of the people by His obedience must, by reason of the context, be the Messias. This interpretation gives us the key to the length of the Song, which ends in 13, with an ending similar to its opening. Immediately afterward, verse 14, Sion complains against what she has just heard,—the introduction of the Gentiles into the redemptive scheme: she fears that she herself is to be discarded.

Between the Servant of 49: 1 and 52: 13ff there are sharp contrasts. But this is to be expected, since the point of view is not identical in both Songs. Whereas in 49: 1 we have the whole Messias so to speak, outlined in swift, sweeping strokes, as is fitting at His introduction, in the last Song the point of view is centred rather on His vicarious suffering.

Following immediately on the second Song, and Sion's plaint, God answers her objection at length through chapter 49. He has not abandoned her, nor is His arm shortened; He has the power to redeem her. Abruptly, in the midst of His encouraging words, the third Song breaks in, 50: 4. There is no doubt that the introduction is abruptly made, clearly due, to our mind, to the fact that the accepted Servant, standing at the side of His Lord, breaks in to assure the people in person of what God has been telling them. To the one *seeing,* the abruptness is much less than to the one *reading.* Obviously, even contextually we are dealing with the Servant of 49: 1, and of 52: 13, with details more in accord with the latter Song as we come closer to the description of the price the Servant must pay to achieve the salvation of Israel. The Song finds a natural close with the 10th verse, since God resumes His interrupted discourse in the following verse.

The final Song, 52: 13-53: 12, scrupulously centered with respect to its own triplet and to the whole prophecy, combines artistically the two notions of joy over deliverance and sorrow for the price that must be paid. And while, faithful prophet that he is, Isaias gives the greater space to the anguish, that anguish is enclosed in a slender frame of joy, that it may fit in harmoniously with the general plan of the section. Hence it seems to us that the Reverend Mr. Smart, in the article above

mentioned,[8] ruins the spirit of the composition by severing the last three verses of chapter 52 from the Song. He misses the intention of the prophet to bring out the fact that the deliverance wrought by the Servant, though it will cost Him heavily, will in the long run be an event of joy and glory. He likewise misses the clever interlacing of the last verse of chapter 52 with the first one of 53: the Gentiles hear not but believe, understand (52: 15), but the Israelites have heard, and have not believed, have not understood (53: 1).

That the Servant is none other than the Messias in this Song seems to be almost too evident to need explanation. Contextually there can be no doubt of the matter since this particular Servant occupies the emphatic role in the section designedly allotted to the salvation of the people; and the salvation of the people, as we have said, is inextricably linked with the Messias in the thought of Isaias. If any other proof were needed, the New Testament clarifies the prophet's delineation beyond possibility of dispute; there the Messias, as here in the Song the Servant, is a Man of Sorrows, despised, bruised, pierced for our offences, taken away by oppression and judgment, destined for a transgressor's grave but spared that crowning insult and buried in a rich[9] tomb. Of no individual other than Christ can such details be certainly predicated. Israel can not be so individualized, nor can she ever be said to have suffered for the sins of others; the emphasis of the prophet is too consistently directed to the fact that Israel is herself the transgressor who must suffer not vicariously but justly.

In conclusion we may say that if due attention is paid to the whole tenor of the Book of Consolation, to its ground plan and the circumstances, religious and historical, which form its background we must inevitably come to the conclusion that the Songs of the Servant are not one poem which has been broken up and inserted in the text haphazardly, but four distinct, vital units of the very contexts in which we find them. And we must likewise conclude, in the same spirit, that there are two distinct Servants to be considered, one the ideal Israel, in the first Song, and the other the Messias, in the remaining three.

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[8] P. 170.

[9] Accepting the reading of the Hebrew text as it stands.

Criticisms and Notes

THE CANON LAW DIGEST. Officially published Documents affecting the Code of Canon Law, 1917-1933. By T. Lincoln Bouscaren, S.J., S.T.D., Mag. Agg., Professor of Canon Law, St. Mary of the Lake Seminary, Mundelein, Illinois. The Bruce Publishing Co.: Milwaukee. 1934. Pp. xvi+928.

As can be deduced from the title of this work, we have here a veritable library, or encyclopedia of ecclesiastical legislation and interpretation built upon the Code of Canon Law. The Code itself must be well known to every priest and student of Canon Law; but something essential is lacking, if one is not likewise acquainted with the official interpretations of the various canons, as given out by the Commission for the Interpretation of the Code. But this, alas, requires a great amount of painstaking effort and diligent research; which not all are in a position to do. To remedy this, there have been published at different times collections of these official responses. A goodly number of priests are no doubt familiar with Hilling's *Supplementum* and *Interpretatio;* Huelster's *Interpretatio Authentica;* Sartori's *Enchiridion Canonicum;* and possibly with some others. But to date, there has been no collection in the English language such as the present author gives us.

In the Preface we are told that the author's purpose is to present all the official decisions and explanations in English, in the same order as the canons of the Code, and correspondingly numbered; so that we have here a most useful and practically indispensable companion to the Code. The collection includes not only decisions of the Code Commission, but also all documents officially published which affect the Code in any practical way; such as—Encyclicals, Letters, and Apostolic Constitutions of the Supreme Pontiffs; Replies, Decrees, Instructions of the Sacred Congregations; and decisions of the Sacred Tribunals in particular cases. It should be noted here that the collection also embraces many private documents of the Roman Curia which have not been published officially in the *Acta Apostolicae Sedis.* Concerning these documents the author very correctly reminds us that they have not, *per se,* the force of law; they are to be looked upon as helps, or *adminicula* if you will, in the interpretation of the law. There should be no danger that the reader will be misled by the inclusion of these documents, since all are clearly designated as " Private ".

For the proper use of the *Digest* sufficient instructions and directions will be found in the Preface, so that everyone can use it profitably without loss of time and effort. A twofold Index is supplied: the one, Alphabetical, much the same as the Alphabetical Index of the Code (which also can be of service in the use of the *Digest*); the other, a Chronological Index, arranged so that one who knows the date of the document, but not the number of the respective canon, may easily find what he is seeking. Besides these general indices, there is an abundance of excellent cross-references and particular indices throughout the book, which direct us to a real wealth of information on matters canonical. Then there is to be found other interesting matter, besides explanations of the canons, which is not usually found in similar works, but which every student is eager to have at hand. We refer, for example, to the Principles and Foundations of Catholic Action, on pp 128-137; the Instruction of the Holy Office on the Seal of Confession, pp. 413, 414; the Appendix on the Extraordinary Jubilee of 1933-34.

Although the *Canon Law Digest* is not intended to be a private commentary on the Code (this would undoubtedly take it too far afield), the author nevertheless refers his readers to sources where they can find private comment, or explanations, if they will. Here possibly one might find fault with the poverty of the author's references. Of course, he could not restrict himself to periodicals written in English, even though his book is presented in English; still, it seems, he made little use of the many excellent periodicals which are listed in the beginning of his book. He makes copious references to *Periodica de Re Morali, Canonica, Liturgica,* but scant references to the others; and *Commentarium pro Religiosis*, we are sorry to say, was overlooked altogether! That the *Periodica* contains excellent commentaries by reliable authorities on the different canons cannot be denied; but not all who will use the *Digest,* we venture to predict, will have *Periodica* at their disposal. This would be true of any individual publication. By referring to a greater number of magazines, a greater number of priests and students would be reached and benefited.

Since the *Digest* contains many unofficial documents we might be tempted to criticize the title used: "Officially published documents affecting the Code of Canon Law". But as the author himself points this out, as mentioned before, we are more than satisfied that he has included them; they are of importance, and have great weight in giving us, to say the least, the practice of the Curia.

We think it would have been an additional help and time-saver, if, in the Index, the pages also were given, since in many cases the canon number referred to covers not one, but several pages.

These trivial defects, if they may be called such, do not in the least mar the value of the book for any canonist or any priest as a reference library and as a most useful and necessary companion to the Code. And we express the hope that the statement of the Preface, "*The Canon Law Digest* will be kept up to date," will not remain merely a good resolution.

INSTITUTIONES MORALES ALPHONSIANAE. Tomus Primus. By Marc-Gestermann-Raus, C.SS.R. Typis Vitte: Lugduni et Lutetiae Parisiorum. 1933. Pp. xxvi+890.

Although it may be said that Catholic moral theology is a supernatural science—regulating human behavior by standards that have a supernatural origin, and directing it to a supernatural end which is God—yet moral theology cannot be divorced from, and to a great extent is identified with "morals". By morals we mean the study of behavior in as far as it is the result of a more or less free choice. Our age is a freedom-obsessed age, an age that has departed not a little from the traditions of our forbears; and it should, therefore, be equally clear that if moral theology is morals plus a supernatural orientation, then our standard text books must needs be revised. Any new edition of such books without either additions or revisions since important Encyclicals on Christian Marriage and on Reconstructing the Social Order is unworthy of consideration.

We receive with pleasure, therefore, the new revision, which Father J. B. Raus, C.SS.R., gives us of the *Institutiones Morales Alphonsianae* by Marc-Gestermann. There are about twenty subjects that receive in this nineteenth edition different treatment from that found in the eighteenth. Some of these subjects are entirely new in this edition, others are part additions or merely changes. Not a few of them are of vital importance. For example: Catholic Action (No. 433), Almsgiving (486), Sex Education (763), Just Taxes and their Evasion (965), Capital, Capitalism and Profits (1149), Strikes and Lock-outs (1154), Playing the Stock Market (1169), Questions concerning Ownership, etc., according to the Encyclical (851). Besides there are changes in the treatment on Probabilism (75, 87, 105), and a study on the pathological states in their hindrance of the voluntary.

The Redemptorists are to be commended for their incessant labors to keep applicable for the times the unchanged and unchangeable principles of Christian morality according to the tenets of that Prince of Moral Theologians—St. Alphonsus Mary of Liguori.

HANDBUCH DER KATHOLISCHEN LITURGIK. Zweiter Band, Spezielle Liturgik. Von Dr. Ludwig Eisenhofer. Freiburg im Breisgau, Herder. Pp. x+588.

The first volume of this work, *Allegemeine Liturgik,* was reviewed in these pages for April, 1933 (pp. 442-443). The second volume *Spezielle Liturgik*, which completes the *Handbuch*, is now before us. It is divided into four parts: the Mass, the Sacraments, the Sacramentals, and the Divine Office. In his exposition the author has maintained the same high standard of accuracy and again has done full justice to the historical as well as the descriptive side of his subject. Copious references to the ancient and medieval sources are given and the pertinent modern literature is cited. To the bibliography on the Mass should now be added the splendid article "Messe" in Cabrol-Leclercq, vol. 11 (eleven), cols. 513-774 and to that on "Ordination," G. Ellard, S.J., *Ordination Anointings in the Western Church before 1000 A. D.* (Cambridge, Mass., 1933). At the end of the present volume there are two indices (Personen register and Sachregister) to the whole work, thus making its wealth of material available. A separate index containing a complete list of the Greek and Latin liturgical terms and phrases discussed or mentioned would add to the utility of the books—at least for foreigners.

The *Handbuch der Liturgik,* as was indicated in the review of the first volume, is a new work. Eisenhofer throughout has given greater attention to the historical aspect of the Liturgy than his predecessor. At the same time by confining himself to essentials and by a concise style he has furnished a more comprehensive treatment of his subject in a shorter space. The *Handbuch* may be considered a standard authoritative manual, one not only to be referred to but to be read. It is warmly recommended to all who desire to have an accurate knowledge of the Liturgy of the Church.

CHRIST IN US. Meditations by John J. Burke, C.S.P., S.T.D. Foreword by His Eminence Cardinal Hayes, Archbishop of New York. Dolphin Press, Philadelphia, Penna. 1934. Pp. ix+204.

A spiritual writer advised Catholics about to go on a journey to place in their trunk one of Father Faber's books for spiritual reading. We are reminded of this timely suggestion as we scan the small and attractively printed volume, *Christ in Us,* by Father Burke. Priests, religious and laymen while traveling, or whilst at home, will find this little work admirably suited for brief spiritual reflexions every day.

Christ is the dominant thought in the more than seventy-five meditations, the objective of which, says His Eminence Cardinal Hayes in a foreword, "is to establish intimate union between the reader and the Master who is the Teacher of Eternal Truth and the source of all grace." Quotation after quotation might be made to show how well Father Burke has written to bring about this happy relation. In "The Pledge of Glory", he says: "Thus does He make Himself in us the daily strength by which we may think and act right: the comfort that eases and uplifts: the light that illumines death: the joy that accepts sacrifice, the love by which our love is begotten and extended and justified and crowned." Later on, in the meditation "Christ Loves Me", it is said: "Would that we might ponder, bring home to ourselves this truth: Christ loves me, loves me individually, loves me as I am, for myself, with such a hunger of love as outweighs the agony, the betrayal, the condemnation, the carrying of the cross and death thereon as a criminal, deserted, abandoned by God."

It is inevitable that the thoughts thus simply and beautifully expressed will stir the heart with "true prayer—and prayer in union with our Blessed Lord is the increase, at first imperceptible, then more and more possessed of the peace of Christ—a peace not apart from myself, a peace that denies nothing that is true—yet a grounded and deepening peace of myself in Christ."

NOVUM TESTAMENTUM GRAECE ET LATINE, Apparatu Critico Instructum, edidit Augustinus Merk, S.J. Roma. 1933. Pontific. Institut. Biblic. Pp. xxxv et 854.

A critical text of the New Testament edited by a Catholic scholar has been a vital need for many years among our students, who have had usually to rely on Nestle. Hence the present critical edition of the New Testament by Father Merk is most welcome. In his Prolegomena the editor outlines the procedure which he has adopted in constituting his Greek text—his Latin text, apart from the critical apparatus and the correction of obvious errors, is simply a reprint of the Sixto-Clementine edition of 1592. In general he has not followed the rule that "brevior lectio probabilior", as closely as his predecessors, and instead of making a good Ms. or the best early Mss. the sole basis of his text in the manner of Westcott-Hort, Weiss and others, he has rather inclined to the method of von Soden and Vogels, taking into account all Mss., papyri, versions and citations in early writers that may be regarded as having weight in establishing the true reading of the New Testament books in whole or in part. For the presentation of the evidence furnishd by all these sources,

Father Merk has generally followed von Soden as his model. Through a grouping of the evidence and by an elaborate but fairly clear system of abbreviation all important variant readings of whatever provenance are indicated in the critical apparatus to the Greek and Latin texts. A moveable card on which is reprinted from the Prolegomena a list of abbreviations and their resolutions is supplied with each copy of the book and enables the student more easily to control the apparatus.

The Greek and Latin texts are accurately and admirably printed. The type is larger and clearer than in any critical edition of the New Testament hitherto at our disposal. Old Testament quotations are printed in italics in both Greek and Latin, and as the page is not crowded they stand out well. The main divisions in the subject matter are indicated by Latin headings in bold-face type, while subdivisions are indicated in italics. The paper is fairly good and the book is well bound and of convenient format, although it is a little too thick for its size. But when one considers the remarkably low price of eighteen lire for the work, criticism of paper and format is hardly justified.

Many scholars will not subscribe fully to Father Merk's procedure in constituting his Greek text or in adopting von Soden's method of presenting the evidence of the Mss. and authors, but he has given Catholic students a good critical text of the New Testament that can serve them in place of Nestle. That his edition as a whole, especially in the matter of presenting the readings in the critical apparatus, is superior to Nestle, the reviewer would hesitate to maintain.

SOUS LE CHARME DE L'EVANGILE SELON SAINT LUC. L. Soubigou. Desclée, De Brouwer & Cie. Pp. 568.

Father Soubigou's volume on St. Luke is not a commentary of the usual type. The very brief Introduction omits the questions of authenticity, date, etc., for a discussion of which the author refers his reader to the works of other Catholic scholars. Nor does he aim to write a commentary registering the various readings of the text, the different interpretations, and similar problems which one associates naturally with a commentary. His chief interest, suggested by the title, is in the literary form of the third Gospel: the author's purpose is to convey to the reader a proper appreciation of St. Luke as a writer. The author has done his work well. He gives a new translation of the section to be explained, a translation based as a rule on Vogels' edition. The text of each section is divided into minor paragraphs with headings indicating the content after the

manner of the Westminster Version. The explanation dwells especially on the literary features of the section, though perhaps without sufficient consideration of the literary standards of St. Luke's own times, and gives whatever may be necessary or useful for the proper understanding of the section. What adds to the value of the commentary is the presence in this volume as in the work of the same author on the Psalms, of spiritual applications of a most natural character. This is certainly in perfect agreement with the purpose of the Sacred Writer, who aimed not merely at giving information about Christ, but at something higher, love of Christ. No one will regret the purchase of this commentary, to which there is no English parallel, at least no Catholic parallel.

INSTITUTIONES BIBLICAE. II de Libris Vet. Testamenti. Part I: de Pentateucho. A. Bea, S.I. Rome, 1933. Pp. viii+245.

It speaks well for this volume that a second edition should be necessary so shortly after the first (1928). The Preface tells us that the new edition embodies "mutationes non paucas," which the present reviewer, however, is unable to point out as he has not seen the first edition, though doubtless a comparison might prove instructive. The volume before us consists of a very complete Introduction to the Pentateuch (pp. 1-133) and "Quaestiones exegeticae et historicae in Pentateuchum" (pp. 134-218), followed by chronological tables and various, very full indices (pp. 219-245). Fr. Bea's work has several excellent features: great clearness, lucid exposition of the different views, accurate information, objective tone in the discussion. One feels that the author has used the works which he mentions in his abundant bibliographies and not simply compiled his data from second-hand sources of varying dates and value. The conclusions are, as was to be expected, quite conservative, yet without being unduly so. Fr. Bea is willing to consider the possibility of a post-Mosaic development of the Law, though within somewhat narrow limits (No. 58, pp. 84 f). Compare also his positive explanation of the origin and composition of the Pentateuch (Nos. 85-94 = pp. 121-133), especially pp. 129 ff.: "de sorte Pentateuchi postmosaica." This last part (pp. 121 ff) will no doubt appear too brief, in spite of the references to other numbers of the volume where supporting evidence may be found. It is on this point—the positive explanation of the formation of the Pentateuch—that Catholic scholarship will have to concentrate its efforts. We must, unquestionably, answer objections and show the unsoundness of theories of the critics. But an apologetic attitude of Catholics is altogether insufficient: we must also be constructive, instead of constantly refut-

ing. We must produce an explanation of the Pentateuch which will do justice to the real facts established by the critics, whose immense labors have not all been in vain as one might imagine from the tone of some Catholic publications at times. This can be done without forgetting the teaching of Tradition. This task is one which will demand much slow and tedious work for a long time to come. (Cf. Goettsberger: *Einleitung in das Alte Testament*, pp. 112 ff.)

GRUNDRISS DER ASCETIK. Zimmermann-Hageney. (Nach dem Lehrbuch von Otto Zimmermann, S.J., bearbeitet von Carl Haggeney, S.J.) Freiburg im Br.: Herder. 1934. Pp. xiv+ 332.

Although Christian asceticism is as old as Christianity, its scientific development as a theological discipline has come only with the passing centuries. Outstanding among ascetical treatises of our time is the work of a student of the School of Moritz Meschler—the late Otto Zimmermann, S.J., *Lehrbuch der Ascetik*.

It were hard to overpraise Zimmermann's work for its depth and thoroughness, yet it is perhaps just for these reasons that the work has remained a somewhat impractical volume even among theological students. The curricula of our major seminaries have become so crowded that an exhaustive treatment of any one branch is quite impossible. Those, therefore, who are interested in ascetical theology and literature, and especially those who have to do with seminary work, and still more those who are acquainted with Zimmermann will welcome the outline of the *Lehrbuch* as given us by Father Hageney in his *Grundriss der Ascetik*.

The present volume, based exclusively upon Zimmermann, makes an excellent text book for German-speaking and German-reading students. The definitions are clear and brief; the divisions and subdivisions are systematic and logical. Like the *Lehrbuch*, the *Grundriss* is divided into General and Special Asceticism, to which is added an Appendix on Mysticism. Under General Asceticism the authors have treated the Essence, Species, Degrees, and Benefits of Perfection. They likewise outline the Means of Perfection and the Calling and Duty of tending thereto. Under Special Asceticism are treated our relations toward God, ourselves and to the surrounding world of rational and irrational creation.

Like all text books, the present volume is not meant to supplant but to serve the teacher. It is unburdened with source material. There are no notes. The references to Scripture, Canon Law and Denziger are incorporated into the text. No other authorities are cited, since all is from Zimmermann. Only one size of type is employed, though bold face and italics are used to good effect.

The book would be unsatisfactory as a course in any special School of Asceticism, for which purpose it is not intended. Thus, for example, it would not prove satisfactory as a text book for imparting the traditional reverential piety expected of Benedictine seminarians, nor does it adequately satisfy the demands of the affective spirituality to which Franciscan students are trained. It is nothing more than a comprehensive conspectus of *Christian* asceticism, and as yet we have come across nothing better in its line.

MANUEL D'ETUDES BIBLIQUES. Lusseau et Collomb. Tome II: Les Livres historiques de l'Ancien Testament. Paris: Téqui. 1934.

After completing successfully volumes IV and V of their excellent *Manuel* dealing with the New Testament, Abbés Lusseau and Collomb here begin their work on the Old Testament with the publication of volume II on the Historical Books of the Old Testament, a stout octavo volume of 1166 pages.

The volume consists of two parts: Introduction to the several Historical Books (pp. 5-320) discussing the usual problems of authorship, date, sources, value, etc., and the "Histoire" (pp. 321-1147) presenting in a consecutive narrative the contents of the Biblical Books so as to form a very complete history of Israel, even down to the fall of Jerusalem in 70 A. D.

The authors thus supply the student with the necessary information about the Bible, and at the same time help him to become acquainted with the actual contents. This certainly is a feature which deserves whole-hearted commendation, even if it results in making the *Manuel* rather bulky. What we need is not merely learned expositions and discussions of theories about the Bible, but, above all, the knowledge of the Bible itself. Here the student is given what he needs in order to read the text with profit. The bibliographical indications given so generously throughout the work will enable the student to take up more in detail any particular point in which he may be especially interested.

While we acknowledge with sincere pleasure the many excellent features which give great value to this new volume, we must say that there are some serious shortcomings. A full discussion is evidently out of the question for the time being: some indications will suffice. One may discern traces of hasty composition: instead of going back to the original works themselves, the authors apparently have used secondary authorities at times. This will account for several mistakes and inconsistencies. Thus Kittel's *History of Israel* is mentioned on page 499 n. 4 as of 1888; p. 195, as of 1892; p. 15, as of 1912;

p. 65 as of 1926. Jeremias's *Das Alte Testament im Lichte des Alten Orients* is referred to (p. 396) as published in 1904, and as having appeared in a new edition in 1906. In fact, the latest edition is the fourth (1930). There is inconsistency in the manner of referring to the works of the Fathers. In some places we find mentioned the volume in Migne's Patrology, which greatly facilitates verification; but in other places the reference is given only to the work of the Father without any mention of Migne's Patrology.

The names of authors, especially English and German, and the titles of foreign books are often misspelled and rather badly disfigured: thus, p. 26, n. 27; p. 45; p. 46, n. 90; p. 55, n. 124; p. 145, n. 68; p. 265; etc. The well known German Catholic critic Vetter, mentioned in several places without any title, appears on p. 265 as "le P. Vetter"—which certainly would have surprised him. It will be a revelation to the critics and others to read (p. 52) that in the symbol *Pg*, used to designate the fundamental document of the Priestly Code, we have (in the "g") a word derived from the German adjective "gründlich." Transliterations of Hebrew words are wrong in places: thus p. 332, p. 368. The statement that in Genesis 2:19 the verb is to be rendered by the pluperfect (*had* formed)—which would help in removing a disagreement between cap. 1 and cap. 2—can hardly be said to be supported by the Biblical references given in the note (p. 367), even if this rendering is regarded possible in itself—a point not at all certain at best. The explanation of the name of Moses (p. 615) is rather questionable. So also the opinion (p. 987) that Josias's opposition to Pharaoh Nechao was due to a sense of loyalty to his Assyrian overlord. The proofs for the traditional thesis of the origin of the Pentateuch (pp. 21 ff) are not very convincing. Indeed, the whole treatment of the question of the Pentateuch will not appeal very much to the modern reader. The same may be said of the treatment of the Books of Tobias, Judith and Esther. Evidently when one can say that Tradition has always attributed to Tobias, father and son, the writing of their experiences, the question of the historical character of the book may be said to be settled (p. 269). To accept such a view, however, the critical reader will ask for better arguments than those developed by our authors. How the question may be approached may be seen in the by no means radical commentary on Tobias by Fr. Schumpp, O.P. (*Das Buch Tobias*: Exegetisches Handbuch zum Alten Testament: Muenster i. W. 1933) p. xlvii ff. In fact, the attitude of the authors is "theological" rather than truly historical and critical. One feels that the questions are not always answered on the merits of the evidence, but above all on the basis of some theological principles. No doubt, theology, the doctrine of Inspiration, must be taken into account by

the Catholic scholar. The question is whether our authors do not bring in theology more often than they should.

If the authors could have taken the time to study the problems for themselves, using the sources of information to which they refer, and if they had used some recent Catholic works with which they do not seem to be acquainted (Goettsberger, *Heinisch*, Junker, to mention but a few), their treatment of the various problems would certainly have been greatly benefited.

DANS LA BEAUTE RAYONNANTE DES PSAUMES. L. Soubigou. Paris: Lethielleux. Pp. 329.

After a brief introduction (pp. 3-15) comes a selection of Psalms grouped into four parts according to topics: Psalms praising God the Creator, Psalms dealing with moral problems (sickness, sin, prosperity of the wicked), Psalms of a liturgical character, and Messianic Psalms. Each Psalm is given in a new translation, with brief heading stating the main thought of each division of the text. The translation is followed by an explanation which does not lose itself in learned details of criticism, but allows the reader to get a clear idea of the real sense of the text. A praiseworthy feature of this edition is, where the literal explanation would not suggest this directly, a concluding paragraph, entitled "applications du Psaume," neatly brings out the spiritual lessons to be derived by the Christian reader. In this way the Psalms are shown to be a valuable source of edification, without forcing the sense in any manner. The work, not cumbered by critical discussions involving knowledge of Hebrew or Latin, is one which will be found most serviceable by all classes of readers. Needless to say, the author is well acquainted with the critical work done by scholars on the text of the Psalms, as may be seen from his renderings in different places. Nevertheless, there are passages where he has not departed from the traditional Hebrew, though the Hebrew is most questionable: thus in Ps. 109 ("Dixit Dominus") pp. 233 ff, and in Ps. 2 (pp. 240 ff), to mention two well known cases. The translations, though supposedly from the Hebrew, can be regarded as hardly more than a guess. In places where the author thought it necessary to depart from the received Hebrew, it might have been well to mark this in the translation, so that the reader might know at a glance where the Hebrew has been abandoned. This could have been done without spoiling the popular character which the author wished to impart to his work.

DER GROSSE HERDER. Nachschlagewerk für Wissen und Leben. Vierte, völlig neubearbeitete Auflage von Herders Konversationsléxikon. Achter Band: Maschona bis Osma. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1934. Seiten vi+848.

The eighth volume of *Der Grosse Herder* includes articles from Maschona to Osma. As is naturally the case with each of the volumes, the range of contents touches practically all fields of human knowledge. The system of cross-references originally adopted is carried out thoroughly in a way that eliminates repetitions and facilitates use. Those who consult works of this kind may not choose words in the sense adopted by the editors. The method of cross-reference followed hinders any problem from arising in this way.

One noted not long since with real interest that an American daily newspaper printed a five-column report of a scientific paper read at a European Congress by a great scientist philosopher. That a discussion of ultimate truths of science and philosophy would have news value for the general public is as surprising as it is welcome. As knowledge is popularized and as the general culture of people is slowly raised, the great significance of encyclopedias like *Der Grosse Herder* becomes self-evident. Here we have a kind of shorthand report of all arts and sciences and authoritative information *de omni re scibili.*

One whose mind is systematic and thorough will not wish to be far away from an encyclopedia. For instance, we can pick up no magazine or newspaper or engage in no conversation without touching on food, food values, calories and the like. The article on Nahrungsmittel gives us within two pages and two superb charts everything popular that science knows to date concerning vitamins, foodstuffs and calories. The article on Nachschlagewerke furnishes a list of the chief types of encyclopedias and reference works available now in most general libraries. The great American enterprise, *Encyclopedia of the Social Sciences* of which thirteen volumes have appeared, might have found a place in the list.

Fifty-two articles are boxed to indicate that particular attention is given to subjects on account of general interest. The variety among the subjects thus distinguished is striking. Among them are the Mass, Sewing-machines, National Hymns, Man, Missions, Mother, Fruit, Massage, Masks, and Nervousness.

One cannot avoid the monotony of praise in presence of the superb work of the publishers and the scholarship of the writers. One must speak in superlatives and hope that the work's market will equal its unusual merit.

Literary Chat

American children are reading thousands of books every day in the year, but almost none of them are Catholic in spirit, or contain even the least recognition of the Catholic point of view. This is hardly satisfactory. We can expect nothing else, since the books are written and published by Protestants and are selected on principles set up during the last forty years by the children's librarians, who are almost all Protestants. The critical standards established by the librarians are excellent in the main, and many of the books admirable, but whether these stories into which the children plunge so eagerly are pictures of present-day life, of colonial or pioneer days, or of life in various periods in other countries, Catholic ideals and Catholic philosophy are seldom expressed.

Stories of course are a part of the education of every Catholic. We admit without need of argument the power of parables, of lives of the saints, of the great epics of the Old Testament. We have failed all the same to apply our knowledge to literature for present-day children. Catholic publishers would perhaps be the first to admit that the new books on their lists are too often school stories of little enduring value. And the old books will not do, either in text or format, because they cannot compete with modern stories that are carefully planned as to vocabulary and children's interests, besides being attractively printed and illustrated. The well-written stories of medieval France and Italy which have attracted so much favorable comment of late years were written by non-Catholic authors like Jeanette Eaton, Anne Kyle, and Eloise Lownsbery, while considerations of price and easy popularity have resulted in the feeble "Catholic" series book, that is our typical publication.

The whole question cannot be lightly dismissed on the ground that there is a vast traditional literature in the myths and legends of various nations, in the tales of King Arthur, Roland, and Cid, and other heroes, in the classic stories of Greece and Rome, or that young children need mainly Mother Goose, and animal, and fairy tales. It is not at all necessary to bring out such literature under Catholic auspices. But the great mass of children who are voracious readers from nine to fourteen should find corroboration of Catholic ideas in some of their books at least and should be inspired by what they find there. We can and should give them some books in which they will find the love of God and the glory of the Church.

Books do not just happen, needless to say. They are the result not only of the author's interest and writing skill, but of a demand and a publishing plan. General publishers cannot afford to bring out distinctly Catholic books without a special organization for selling to Catholic groups. But Catholic publishers could do better both as to the quality of the books and in volume of sales if the need for better books were recognized. Or a junior Book Club might be developed which could take editions of the books of all publishers and furnish one for each month of the school year to Catholic schools. Many of the arguments against book clubs would not apply in this case, and it would be a way of encouraging the publication of good reading for children, of bringing down the price to the purchasers, as well as of ensuring a supply of well-selected books of special Catholic interest.

In any case a publishing plan is necessary, one that includes provision for an experienced adviser to possible authors, and special editorial attention to insure an avoidance of the cheap, the worn-out, and the undesirable psychologically, and to meet the interests of American children. Not the least of the needs would be a campaign to combat the delusion that we have enough books of Catholic color, and that it doesn't matter much what children read for pleasure so long as it is not definitely harmful.

Voluntary reading to a certain extent is both the means and the end of education. We show our realization

of the fact in advocating school libraries. But our Catholic school libraries cannot be adequately supplied with non-Catholic publications and the handful of books now in print that come up to literary standards and are definitely Catholic in spirit. People not familiar with the field of children's books are likely to think that among the six to eight hundred new titles published each year there will be found a generous sprinkling of Catholic stories. But the children's librarians when they are called on for classroom collections for parish schools find it difficult to supply even a small portion of books of Catholic interest except by including many which they consider inferior in other ways. Out of thousands of books considered in making up a recent list, it was difficult to find a hundred—from kindergarten to high school grade — of special Catholic interest, leaving out the devotional books; and many of those included had only slight reference to Catholic customs and belief.

A good book has been defined as one that leaves you a different person. After reading it, you are never quite the same again. Something of the characters and their experiences stays with you always. This is especially true of the effect of books on boys and girls. They grow by what they feed on, and they only grow up once. So the need for better children's books can hardly be exaggerated.

Readers will recall the work of the Rev. Dr. Edward S. Schwegler in the interest of Calendar Reform. (ECCLESIASTICAL REVIEW, January 1933. See also article by the Rev. Francis A. Tondorf, S.J., April 1929, p. 337.) Dr. Schwegler has published a number of articles in other Catholic periodicals and in the *Journal of Calendar Reform*. The World Calendar Association, 485 Madison Avenue, New York City, has published the substance of Dr. Schwegler's arguments in a pamphlet that is now available for general distribution. (*Catholics and Calendar Reform*).

To write a novel with a purpose may be offensive to some literary critics, but Father Wenceslaus Dostal, pastor of St. John's Church, Fort Atkinson, Iowa, has written *The Hand of God* (Benziger Brothers; New York; 1934; pp. 230) with a purpose that is at once apparent and appealing to the priestly reader. Father Dostal speaks of people typified by those whom he has met in his pastoral ministry. He speaks familiarly of their problems. The novel is pleasant, and at times thrilling. Karel Chlubil is a Bohemian who has fallen away from the faith. Through a long and torturesome road he is brought to his senses, and a happy reconciliation is affected both with his loved ones and his Church. Even a casual reading convinces one that Father Dostal has used his facility of expression with happy effect, particularly in emphasizing the peril of non-Catholic education. It would be interesting to record the good this book will accomplish among the rural Catholics for whom it is intended.

Among the pamphlet publications of the *Queen's Work* in St. Louis we call attention to *Radio Talks* by the Rev. John J. Walde. Three subjects are treated popularly in this brochure: Lourdes, Theresa Neumann, and the Little Flower. The particular value of such a pamphlet is that it keeps before the modern mind that all-important fact for apologetics, namely, that the supernatural is here even in our day, at work in this much distracted, this miracle-denying world of ours. More significant than all the "new knowledge" of a day of science is the tremendous fact that men who want the truth can observe supernatural truth producing its effect before the eyes of the modern world.

Archbishop Goodier, who knows the Bible, has given us 366 choice excerpts from the whole of Scripture, picturing in continuity the story of God's dealings with His people. (*The Bible for Everyday*. By Archbishop Goodier, S.J. P. J. Kenedy: New York, 1934. Pp. 286.) Each excerpt has a heading which indicates the thought of the passage quoted. These passages are especially suitable for short, meditative readings.

Teachers who wish to find quickly certain biblical themes for a talk or a discussion will be saved the trouble of paging through a Bible for any desired event if they have this book in their possession.

The volume will certainly spur the public to examine the riches of the word of God. Bible reading becomes more attractive and easy through the presence of this book. In the Old Testament the selections have been particularly happy. The metrical arrangements of the Psalms and some of the prophecies make the perusal of the inspired page much more inviting.

It would seem that the New Testament sections leave serious gaps. The finding in the Temple, the obedient return to Nazareth, the feast of Cana, the first part of the interview with Nicodemus, the Temptation are examples of some notable omissions. True, as the Archbishop implies, we need to know Christ as God; but the human interest stories also lead us up to the Divinity of Christ.

The translations of the Westminster Version are used throughout, and the improvement over the revised Douay is evident. The book will fulfil its best mission if it influences the reader to go through the whole of the New Testament. May we soon have cheap editions of the New Testament and may they be published in as convenient and attractive a form as is this volume.

The instinct that leads us back to historical origins always becomes active when social movements of great significance engage public attention. In view of the emphasis now placed upon social action in Catholic life under direction of the Holy Father, we may look for a revival of interest in the character and work of William Emmanuel Baron von Ketteler, Bishop of Mainz. He was born in 1811 and he died in 1877. He witnessed the activities of fantastic Socialism in France. He was thirty-seven years old when Karl Marx and Frederick Engels laid the foundations of scientific Socialism in 1848. He witnessed the extraordinary work of Ferdinand La Salle, the powerful leader who said of himself: "In every line that I write I am armed with all the learning of the centuries."

In a period of great confusion and restlessness Von Ketteler gained a vision of the social mission of the Church in relation to the oncoming social order and he developed a social program that anticipated by a score of years the later wisdom of modern society. Von Ketteler is credited with having exerted a profound influence over the whole social program of Pope Leo. Anyone who is at all interested in the development of the social program of the Church will find its beginnings in the principles, social criticism and reform plans of Von Ketteler. The story of his life by George Metlake with a Preface by His Eminence Cardinal O'Connell appeared in 1912. The Dolphin Press of Philadelphia has done well to revive this volume, which is a real tract of the times. Priests will find it an excellent guide in these days of social reconstruction. (*Christian Social Reform.*)

Books Received

THEOLOGICAL AND DEVOTIONAL.

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